

Pamphlet Box '88.
SCRIPTURE

BAPTISM.

ITS

Made and Subject.

BY
REV. ISAAC MURRAY,
PRESBYTERIAN MINISTER, CAVENDISH.

CHARLOTTETOWN, P. E. I.
PRINTED AT "THE PATRIOT" OFFICE, QUEEN SQUARE.
1869.





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PREFATORY NOTES.

1. Having complied with a request to review a pamphlet on Baptism, published by Rev. D. Crawford—to which reference is made in the following pages—I delivered three lectures at Summerside on the mode and subject of that Christian rite; the substance of which is now given in this Tractate.

2. The matter found on pp. 4 to 10, is taken from Dr. Dale's recent work (1867) on Classic Baptism—a Treatise which competent authorities hold to be unanswerable. It is published by the Presbyterian Board of Publication, Phil., U. S. With his eye on Classic use, he thus defines Baptizo: "Whatever is capable of thoroughly changing the character, state, or condition of any object, is capable of baptizing it; and by such change of character, state, or condition does, in fact, baptize it." Dr. Schaeffer, Lutheran Theological Seminary, says, this definition "so aptly stated, is clearly made out." Professor Thayer, Andover Theological Seminary, says, "The theory that *baptizo* expresses a definite act—'mode and nothing but mode'—is shown to be pitifully helpless when applied to 'all Greek literature.'" Dr. Hitchcock says to Dr. Dale "You have certainly shown that *baptizo* does not, like *bapto*, mean to dip." Drs. Hodge, Plumer, Green, Smith, Newhall, and all the leading Divines of the different Pedobaptist denominations of the United States, likewise, agree in sustaining Dr. Dale's conclusion. Dr. Bomberger, German Reformed, when recommending Dale's work, adds, "Cause for serious complaint has been given by theologians and ecclesiastical historians by concessions far beyond philological and archeological fact."

3. What is it that Baptists do when they baptize? Answer, They put a person into water and quickly raise him out of it. They are, therefore, bound to show that Classic Greek usage squares with or justifies this practice—that *baptizo* means this and nothing else, or their cause is hopelessly lost. Now, this they cannot do. To show that *baptizo* means to sink, immerse, plunge, overwhelm, &c., is nothing to the purpose. Not one of these words means to put into water and take quickly out of it, i.e., not one of them describes what Baptists do when

they baptize. The only word which does this is *dip*; but baptizo does not mean to dip; and therefore cannot describe what they do.

4. It may be stated in reference to the view given of Rom. 6 : 3-6, that the Apostle does not rest his argument on death and burial in their ordinary acceptation and accidents, but on death of a peculiar kind—a death of which there is only one example in the universe—i.e., the vicarious, sacrificial, propitiatory death of Christ—a death which is a satisfaction for sin. Such a death as this cannot be represented by merely putting a person out of sight, or covering him up in water. This might represent a common death with its common accidents, but it cannot represent Christ's death with its peculiarities. And the passage cannot refer to the simple, outward facts of Christ's death and burial, but to the inner truths, the spiritual facts and principles involved therein, viz., to the satisfaction given to Divine justice for the sinner by Christ's death, and to the benefits conferred on sinners in consequence of that satisfaction. The passage refers to a peculiar death, and as such, God taught his church to employ as a suitable symbol of it, sprinkling or pouring. The passage has another peculiarity, viz., it refers to the union of the regenerate in that death, and the effects of this union on all who really enjoy it. But how can reference to common burial bring out such peculiarities? Baptism refers to what is *peculiar* in Christ's death and burial, as a sacrificial victim, and not to what is common; while Baptists view this rite as referring to Christ's death and burial, but in the light in which they are *common* with any other death and burial. The idea of the passage is really missed in the Baptist view of it. The celebrated Dr. Owen takes this stand also. He says: "There is not one word or one expression (in Rom. 6 : 3-5) that mentions any resemblance between dipping under water and the death and burial of Christ, nor one word that mentions a resemblance between our rising out of the water and the resurrection of Christ. Our being buried with him by baptism into death, (ver. 4) is our being planted together in the likeness of his death, (ver. 5). Our being planted together in the likeness of his death, is not our being dipped under water, but the crucifying of the old man, (ver. 6.) Our being raised up with Christ from the dead, is not our rising from under the water, but our walking in newness of life, (ver. 4,) by virtue of the resurrection of Christ. That baptism is not a sign of the death, burial, and resurrection of Christ, is plain from hence—because an instituted sign is a sign of the

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Prefatory Notes.

gospel grace participated, or to be participated. If dipping be a sign of the burial of Christ, it is not the sign of a gospel grace participated; for it may be where there is none, nor any exhibited." Again, he says, "That interpretation which would INERVATE the apostle's argument and design, our comfort and duty is not to be admitted. But this interpretation, that baptism is mentioned here as the sign of Christ's burial, would INERVATE the apostle's argument and design, our comfort and duty; and therefore it is not to be admitted. The *minor* (in this syllogism, or what is found in the last sentence) is thus proved; the argument and design of the apostle is to exhort and encourage unto mortification of sin and new obedience, by virtue of power received from the death and life of Christ, whereof a pledge is given in our baptism. But this is taken away by this interpretation; for we may be so buried with Christ, and planted into the death of Christ by dipping, and yet have no power derived from Christ for the crucifying of sin, and for the quickening of us to obedience." Works. Vol., xvi, p. 268.

5. Socinians assert that the Divinity of Christ is not so fully set forth in Scripture as we might expect from the importance of the doctrine. As bearing very directly on the subjects discussed in the following pages, especially in the second part; a portion of the answer of the late Principal Cunningham to the Socinian objection is here given. "We have no right, because no sure ground to proceed upon in attempting to prescribe or determine beforehand in what particular way, with what measure of clearness or frequency, or in what places of Scripture, a doctrine should be stated or indicated; but are bound to receive it, provided only God in His word has given us *sufficient* grounds for believing it to have been revealed by Him,—*especially* as it is manifest that the Word of God, in its whole character and complexion, has been deliberately constructed on purpose to call forth and require men's diligence and attention in the study of its meaning and in the *comparison* of its statements; and to test also men's fairness, candor, and impartiality, as indicated by their being satisfied or not, with reasonable and sufficient, though it may be *not* overwhelming, evidence of the doctrine therein revealed. The resolution with which the Socinians set out, of laboring to establish a bare possibility that the words *may* not have the sense we ascribe to them,—that they *by possibility* have a different meaning,—has no reasonable foundation to rest upon; and it produces a state of mind manifestly opposed to anything like a candid and impartial

investigation of what it is the Scripture truly means. Under the influence of this resolution, men will generally find no difficulty in getting up some plausible grounds for asserting, that almost any conceivable statement does not *necessarily* mean what appears plainly to be its real and intended meaning, and that it might by possibility mean something else; while they lose sight of, and wholly miss, the only question that legitimately ought to have been entertained,—namely, What is the true and real meaning, which the words bear, and were intended to bear?" The rules which determine this true meaning are given on pp. 77–81.

6. As there is no controversy about adult baptism, the subject of discussion in the second part is confined to infants. That they are fit subjects for baptism. *sufficient Scripture* proof is there given. A superficial reading of the Scriptures may make a Baptist—Pedo-Baptists must be well instructed in the word of God.

ERRATA.

- On Page 30, line 21, for *right* read rite.
- On Page 36, line 15, for *their* read its.
- On Page 36, line 16, after Mark 7 : 4, insert, if immersion were the mode.
- On Pages 39 and 40, wherever Heb. 10 : 23 occurs, read Heb. 10 : 22.
- On Page 47, line 23, for 2 Cor. 5 : 15, read 2 Cor. 5 : 14.
- On Page 50, line 9, omit baptized.

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SCRIPTURE BAPTISM.

IN defending the exclusive rite of dipping, Baptists, as Mr. Crawford does, find it necessary to proclaim the sincerity of their motives. Their sincerity we do not feel disposed to dispute. But what availeth it? Thousands are this day sincere in defending the grossest error. Superstition never lacks sincerity. Paul was as sincere in making havoc of the Church, in murdering men and women, as in preaching the Gospel of Jesus. Christ assures his disciples that those who would kill them, would do so, under the impression that they did God service. The more sincere a man is in error, the more dangerous he is, the more mischief he is likely to perpetrate. Let us be first right, then sincerity has a suitable sphere for her exertions. The question before us is one which rests on the former, not on the latter quality.

POSITIVE INSTITUTIONS.—We are, by the pamphlet, invited to say a word on positive institutions. The laws of God are either natural or moral and positive. Moral laws are founded on the infinitely holy and just character of God, and in their very nature are obligatory. Positive laws are such as depend only upon the sovereign good will and pleasure of God, and which he might not have commanded, and his nature remained the same. This can only be taken as a general description of positive laws, for Butler truly remarks: "Moral and positive precepts are in *some respects alike*, in other respects different. So far as they are alike we *discern the reason of both*; so far as they are different, we discern the reasons of the moral, but *not* of the positive." And very properly adds: "Care, then, is to be taken when a comparison is made

between positive and moral duties, that they be compared *no farther than as they are different*. Unless this caution be observed, we run to endless confusion." To this direction baptist writers seem to pay little attention, and the result is as stated by the Bishop—They run into endless confusion.

But in view of the facts just stated, it is plainly our first duty, in the study of positive institutions, to settle what is strictly positive, and what is not, or may be of a moral kind. What is moral or not positive in these institutions, can have, as a matter of course, light thrown upon it by all scripture modes of reasoning. (2). We should remember that positive precepts are no farther binding, than the authority enjoining them can be discerned. Their influence to bind or oblige is proportionally weakened as the authority commanding is dim or doubtful. We can not bow to human dictation, in lieu of Divine authority. And we here most firmly assert that the action or the mode of baptism which baptists practise is no where in the Sacred Scriptures positively commanded. (3). When positive precepts come in conflict with moral, the former must give place to the latter. The positive command to rest on the Sabbath did not prevent the Israelite from relieving his ox, or ass, or from discharging acts of humanity and mercy. In all such cases, God demands mercy and not sacrifice. Hence the act of dipping persons—especially weak females—through the ice, is sinful.

In regard to the outward in religion, it may be well to notice, that, in the New Testament Dispensation, little stress is placed on modes and ways. It may also be noted that the Pharisees were great sticklers for positive precepts, obeying "*exactly*," in outward things, to the letter; but their hearts were full of covetousness and every evil.

Baptism is a positive ordinance, but what is positively commanded by God in this institution, is the point in dispute. Is it the act, so far as mode is concerned, of putting a person into water, and quickly removing him out of it? This is what Baptists do; we must hold them bound by what they do, and not by what they say. Or, are we only positively commanded to make use of water,

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as a symbol of spiritual or moral purity, leaving the mode of application undetermined? The latter represents the view of pedo-baptists.

The Lord's Supper is a positive institution; yet much about it is not positively determined. We are enjoined to take bread, but the mode of doing so is not fixed — whether we recline, or sit, or stand, or kneel; whether we take more or less, with one hand or two. We are commanded to *drink*. But Christ does not define how much, or how little, though it may be said the term drink implies more than a mere *sip*. Were we to determine what our Lord intended by eating bread and drinking wine, in this ordinance, by the same principle that baptists labor to fix the meaning of baptism, viz: by the mere force of the term Supper, our conclusion would be wholly false and mischievous. Supper was the principal meal among the Hebrews. To be consistent, baptists should ask us, 'How can taking a morsel of bread, and a sip of wine, be designated a supper, or full meal? How preposterous! they should exclaim. Does not a meal indicate the taking of food until nature is satisfied?' Were they successful therefore in showing that the word baptism meant originally nothing but dip, in view of the freedom allowed in the Lord's Supper, we have still a right to ask, How do they know that the mode of baptism is positively fixed by the Lord? Let them produce the Rubric which He composed and enjoined on this point. This they cannot do. But we most emphatically deny that *baptize* means nothing but dip, and will show that while the action, which is contained in dip, is what they always practise, yet Baptists cannot always translate baptize by this term; or by any word containing the ideas of dip. We hold that this is not only not the primary meaning of baptize, but that it is doubtful if it can be shown ever to express what dip does. This statement is intended to hold good, not only in reference to New Testament Greek, but also to that of the Classics. Dr. Dale has demonstrated that Baptism is not dipping, and dipping not baptism — that the Greek words, which stand as representatives of these English terms, are never in all Greek literature interchanged. *Bapto* (dip) is never exchanged for *baptizo* (baptize).

CLASSIC MEANING OF BAPTIZE.—We will here state that nothing can be clearer than that mode, or specific action does not enter into the primary meaning of *baptize*. Its original meaning simply expresses the fact that a body or object is within a liquid element; *how* that body was made to assume that condition or state, can never be ascertained from the word itself. Instead of action or mode inhering in the word, as baptists maintain, it does not express mode at all. Many baptist scholars, such as Gale, admit that this is even so. The point is a vital one, and if sustained, the system of the baptists, so far as the mode of baptism is concerned, is overthrown. Our position is that *baptism* is *not* synonymous with *dip*. To prove this point we will give the reader the benefit of the labors of Mr. Dale, so far as a general outline can accomplish this end. In his work on Classic Baptism, he gives us all the passages in classic authors, in which the word baptize is known to occur. Thus we have spread before us the use of the word as it prevailed among ancient Greeks. He gives in all one hundred and twelve passages. He divides these into six skillfully arranged classes. The first contains twelve examples of the use of *baptize*, among these we find the well-known passage from Aristotle, which represents the sea coast as baptized by the tide flowing in upon it. We simply ask, does this action represent the mode of baptism practised by baptists? If the sea coast were lifted up, and then put into the sea and taken immediately out, it would represent what they do. The action of the tide is any thing but this. From each one of these twelve, *dip* is excluded; the baptism is performed by flowing, sinking, in-putting, falling, throwing, and walking. He hence holds that, To represent *baptize* by *dip* is wholly destitute of authority from Greek writers—that the corner stone of the Baptist system “Dipping is Baptizing, and baptizing dipping, is pure error.” The above examples of baptize are such as show no *influence* exerted by baptize, on the object baptized. He next gives twenty-five examples, in which the baptism is connected with certain influence, e.g., destruction of vessels. So far as the destruction of vessels is concerned, the kind or mode of baptism is *sinking*, the influence, destructive, and

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the time taken to perform the baptism indefinitely long—already thousands of years, and will continue until the sea gives up its dead. Is there any thing here that looks like a dip? This is too slow a process to baptize three thousand in an afternoon. Do baptists hold that they are commissioned to sink men in water, and to keep them in that state for a long time? If they were to give baptize no other meaning than *sink*, they would readily discover that their cause was a sinking one. Why, then, say that this word has but *one* meaning through all Greek literature—one baptism? Well, is this to sink? In other instances of the class, now under consideration, the mode of baptism is *flowing round*, coming in upon the subject, but in none of them can we say that the baptism was *by dipping*. Again, he presents twenty-four examples, in which the baptism is performed to secure influences of various kinds, such as drowning, saturation, &c. As to the mode of these baptisms, it is a most significant fact that Dr. Conant—one of the ablest and latest writers on the baptist side—can find only four which he feels safe in translating by *dip*. Mr. Dale shows that Conant is wrong in translating baptize by dip in these instances. It is a further notable fact that out of all the examples furnished by Conant from Classic Greek, he brings *dip* forward only three times additional to the four above noted to represent baptize. And it is a fact that, when he does translate baptize by dip, in these three last instances, he does so in violation of Greek syntax. Thus, an author, who set out with the avowed purpose of proving that baptists, alone of all christians, baptize in a way which brings out the exact meaning of the Greek word *baptize*, can only, with any show of correctness, employ the word dip *four* times. But dip is the only act which has any semblance to the baptist method of baptizing,—the only thing they say they do! Mr. Dale then gives six examples, in which the word baptize is used figuratively, and observes: "It is the element which moves to meet its object. The point of the figure is neither act nor covered condition, but turns wholly on influence. In no one of these is there the shadow of dipping." In view of all the examples of *baptize* in ancient classic or pagan writers, there can be but

one conclusion, The primary meaning of this word is not to *dip*. Baptists were wont to say that their mode of baptism was in harmony with the primary meaning of baptize; this, henceforth, will not be asserted by scholars. Dip does not belong to baptize at all. This fact we consider fairly made out by Mr. Dale. Baptists must be content to look for a secondary meaning for baptize to establish their peculiar "action"; whether they shall discover it, even here, is more than doubtful.

In reference to the secondary meaning of words Mr. Dale quotes Dr. Carson who says: "Very many of the words of every language have received a metaphorical application; but when custom has assigned this as their appropriate meaning, they are not to be considered as figures of speech. The grammarian will find many metaphorical words, which will not be recognized as such by the rhetorician. In explaining the word *enlighten*, for instance, the grammarian will say that it signifies to instruct, in a metaphorical sense, from the resemblance between the effects of light and information. But this term being as much appropriated, now, in the above sense, as the proper term itself, the rhetorician does not consider it as belonging to his department." From this it follows that any word which, in secondary use, has secured a well defined meaning of daily, long continued use, and with great breadth of application, *loses, wholly, its figurative character, and must be considered simple and literal* in its expression. This is true in all respects of *Baptize*. We find this word used through a thousand years, commonly, variedly, and independently, as expressing a definite meaning of its own, clearly growing out of, yet wholly distinct from, its original, primary, physical use. (Dale). This sense is as literal as the primary one. Of this secondary sense, Mr. Dale gives us thirty examples. In them all there is not a single case—whether in fact or in figure—in which the baptism requires its object to be placed *within water, or anything else*. We give an example or two: (1). What is sudden, all at once and unexpected, astounds the soul, *falling* on it unawares, and thoroughly baptizes it. (2). When midnight had baptized the city by sleep. There can be no image of *dip* here.

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In the first, baptism is by something falling upon its object; and in this way exercising a *controlling influence* over the soul changing its condition. "The notion that it is put under water, in any way or intended to be so represented, is simply absurd." In the second the city is represented as being baptized by sleep. "Rhyme and rhetoric," says Mr. Dale, "carry license oftentimes into licentiousness; but I do not remember that either has ever taken the liberty of putting a city to sleep, figuratively, by plunging it into water!" The communication of the gentle influence of sleep, when represented by figure, proceeds on a wholly different basis. The poets represent humid night as gathering soporifics and sprinkling them over the darkened earth, and in this way inducing sleep. The sprinkling of poppy juice is, according to Ovid, sufficient to baptize a city in sleep. It would be as monstrous to say that a city was plunged into poppy juice to induce sleep, as to say—as baptists did in times past—that the lake was dipped in the blood of a frog! If baptize did, then, originally indicate, (1) simple position within another object, (2) position within another object with influence, and (3) for the sake of influence, there is conclusive evidence that it indicates *influence without demanding position within anything*. Nor is such change in the meaning of words any novelty. *Bapto* originally meant to dip, then to dye by dipping; dipping for the sake of this particular influence; and then dying by any mode, even by *dropping*. Not until Carson arose, would Baptists admit that *bapto* could have such a latitude, in literal acceptance, as this. The day may not be far distant, when they shall have to yield that *baptize* has a wider meaning than they choose to claim for it.

There remain yet fifteen examples of baptize in Classic Greek to be disposed of. The conclusion Mr. Dale reaches after a thorough examination is: Whenever any liquid, possessed of a quality capable of exerting a *controlling influence* of any kind whatever, is applied to an object so to develop such influence, it is said, on *all Classic authority*, to baptize that object, without regard to mode of application, and with as little regard to physical position.—An example or two must suffice. Alexander is

baptized and put to sleep by wine, i. e., he is made drunk with wine. On this, Mr. Dale remarks: "To dip any one in wine," for the purpose of representing a state of drunkenness, is a figure which no thoughtful person ever employed. (1). Because dipping causes but a trivial effect, drunkenness is one of power. (2). Because of want of adaptation. Nothing is made drunk by being put into wine. Immerse is as unsuitable, as dip. Baptists say the whole person, in baptism, must go within the element, consequently, Alexander must go, head and ears, within the wine; and when there, he must stay there long enough to imbibe the intoxicating qualities of the element. How long this will take, I cannot say; but quite probably before he gets drunk he will have got drowned. Such a case, shows the baptist error of confounding a dipping with a baptism. The qualities of the wine cannot be extracted by a dipping. It shows, also, the essential error of a figure which represents drunkenness by immersing a living being in wine. A condition which has no tendency to intoxicate, but which must drown. Again, Tatius says, *Leucippe had another chamber servant whom having baptized by the same drug.* Here, the effect of this baptism is stupifaction, the means, a drug—but where is the immersion? There is influence, but no immersion. Once more "red-hot iron" is represented as baptized with water, by an ancient Greek, when it is cooled by water. "It often happens that heated iron is of such weight, or form, or in such relations, that it cannot be physically immersed. I have witnessed such cases baptized—brought out of a hot state into a cold state—by water, both poured and sprinkled." (Dale) From all this it appears that

A FLUID ELEMENT may be used, as an agency, in baptism, and accomplish such baptism, without involving the baptized object in a physical immersion. (1). Wine, a fluid element, baptizes without immersion by making drunk. There is no figure here. There is no sign of any figure. (2). Wine is used as agency, and not as element, into which the person is plunged. (3). The question here is not whether wine covers, or envelopes, or immerses.

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It is the *intoxicating quality* exclusively that is referred to. Who ever thinks of this quality covering a man? Wine baptizes *by its intoxicating principle* solely; robbed of this it ceases to baptize, i. e., wine baptizes, not because it covers its object, but on an entirely different principle.

THEN AN OPIATE POTION BAPTIZES, but here there can be no physical immersion. We cannot conceive of a man going over head and ears into a pool of stupifying drugs, when we say he is stupified by drugs. This stupifaction is called a baptism. Had the drug been in the form of a pill, it would have baptized equally well. But what shall we say of a figure which rests on the idea that the baptized are "plunged in" a pill?

Strong wine is said to be baptized by ancient Greeks when water is *poured* into it, and changes it from being intoxicating to unintoxicating. In all such cases as have now passed before us, the word baptize would be appropriately translated by *CONTROLS*, or powerfully *influences*, without the slightest regard to the mode or action by which the agent controlling, effected or accomplished that influence.

Give what explanation you will, the stubborn act, the truly important thing, remains; the Greeks daily effected baptisms by a draft of wine, by a bewildering question, and by droppings from an opiate. Accumulate around these baptisms, metaphor, figure, picture, and what not, I make my argument with finger pointed to the *cup*, the question, and the *opiate drop*, and say, the *old Greeks baptized, through a thousand years, by such things as these.* (Dale)

The sum of the matter is, that Baptize demands for its object, *condition*. 1. A change in its present condition, introducing it into a condition of *complete intusposition*. This word has *no form of act of its own*; it asks for none; it accepts indifferently of any, of all, competent to meet its demands. (2) It demands a *complete change of condition*, physical, intellectual, moral, or ceremonial, *without* intusposition, i. e., *without* placing its object within water. And to meet this demand of complete change of condition, it accepts any agency, physical or spiritual,

competent to the task. Hot iron made to pass into a cold condition; intoxicating wine made to pass into an un-intoxicating condition; a defiled man made to pass into a purified condition; a sober man made to pass into a drunken condition; a wakeful man made to pass into a deeply somnolent condition; are all examples of baptism without intusposition in fact, and without any evidence of intusposition by figure. The varied acts and agencies inducing these baptisms, show that baptism is not confined to any particular act. And, (3) that baptize has any responsibility for the FORM of effecting primary baptism, or for the MANNER of applying the agency securing baptism in its secondary sense, is an error. (Dale) Hence, therefore, no man can tell from the term baptize, the mode by which any particular baptism was effected, and the foundation of the baptist theory is overthrown. With his eye fixed on every passage in which the word baptize occurs in Classic Greek, and with the criticisms of the ablest baptist writers before him, Conant among the rest, Mr. Dale says,—and let the fact be carefully noted,—I know not of one case where a living man is simply put into the water, and withdrawn from it, by the party putting him in. Dr. Conant can find no case in which a baptism can be converted into a dipping; therefore, he can find no case of the use of this Greek word, (baptize), by which the ritual practice of dipping a man into water, as a baptism, can be justified. Again, he says, To say that a baptism may be produced by a dipping, is to say what the Greek language will be searched in vain to sustain. Such is the deliberate conclusion of a scholar, whose learning, logic and judgment, have received the highest encomiums from more than twenty Theological Seminaries, Universities and Colleges of the United States. Who, then, free from the blinding influence of bigotry, can for a moment believe that baptize means nothing but dip?

Having taken this glance at the Classic use of baptizo, and shown that Baptists have no ground therein, on which to support their exclusive system; let us now look at the disagreement of Baptists as to the meaning of this word. They would have us believe that their writers have

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always agreed about it, and do so still. Such an impression is by no means correct, as the following statements will abundantly prove.

BAPTIST INCONSISTENCY AND CONCESSIONS.—The Baptist Confession of Faith drawn up in 1644, thus speaks: The way and manner of dispensing this ordinance, (Baptism) the Scriptures hold out to be dipping or plunging.

Let us now ask the "venerable" Dr. Booth (1711) what he thinks of the term plunge to represent *baptizo*. His answer is found in a bitter complaint against Dr. Williams, for representing baptist practice by the word plunge. Booth says: "Dr. Williams made choice of the term *plunge*, rather than immerse, or dip, in order to give a ridiculous air to our sentiments and practice." Here, let it be noticed, while the Baptist Confession asserts that the Scriptures require plunging, Booth holds that that word casts ridicule on Baptist practice and sentiment. We, then, ask Dr. Booth how he defines the word, Baptizo? Ans. "The primary sense of the term is *dip*." Dr. Carson, of whom it is said, his like will not be found for a millennium of years, says, I agree with this; "My position is that it *always* signifies to *dip*; never expressing anything but *mode*." Baptizing is dipping, and dipping is baptizing, throughout all Greek literature. Very well, Here is one of the defining terms employed by the Confession fairly disposed of—laid aside as a nuisance. We will soon see that the only other term, which it employs, will be given up, too. Morell being asked, how do you define *Baptizo*, answers, cautiously: "That the word uniformly signifies to dip, I will not venture to assert, nor undertake to prove." The Confession thus defined it, and Carson says, It means dip through all Greek literature. Dr. Fuller, *Charleston Southern Baptist Board of Publication*, says, emphatically, "*My position is, that Baptizo means immerse. It matters not how the immersion is effected.*" (This was published 1859) And the Baptist New Testament, never, not in a single instance, gives dip, or plunge,—the two defining terms of the Confession,—a place as a fit representative of Baptizo, (1860). Thus we find both terms of the Confession disposed of,

and that within 200 years. No doubt, the framers of the Confession, were just as confident that they had truth on their side, as Mr. Crawford is. I doubt not, Baptists of the present age consider that we use the term dip to cast ridicule on their practice, and sentiment, just as much as the "venerable" Booth did, in the case of plunge.

Here, now, is a striking fact. In 1644, the wisdom of the Baptists declares that, the Scriptures hold out dipping and plunging as the way and manner therein demanded for Baptism; 200 years after, when Baptists translate these same scriptures, they do not in one instance allow either of these words the honor of a place in that translation! After all, the world moves, and so do Baptists from old positions. Here is progress; the Baptists are compelled to abandon most fondly cherished sentiments. Dr. Conant writes a defence of the translation found in the Baptist New Testament. He is therefore fairly committed to the meaning of "*immerse*," always used in that translation, to indicate the "way and manner of dispensing Baptism." This, no doubt, is the general opinion of the Baptists of the present day. Are Baptist writers beginning to feel that this word must be dropped, and some other, they know not what, substituted? They are. Already, we find Morell exclaiming, "Thus far we *surrender* the question of *immersion*, and in doing so, feel no small pleasure in finding ourselves in such good company as that of Dr. Cox." How far does he surrender the question of immersion? Ans.; by Dr. Cox, with whom Morell agrees, thus far: "A person may be immersed by *pouring*; was the water to ascend from the earth, it would still be baptism were the person wholly covered by it." These writers give up Baptizo as a word of *action*; Baptism may be by *pouring*. Gale and Fuller, though not so frankly, make virtually the same admission. This is a concession of vast importance, in this discussion,—it touches the vitals of the Baptist controversy. It disposes of the Confession, Booth, Carson, and Conant, who are all committed to mode as essentially belonging to the word baptism. Mr. Crawford asks the question, What *action* does Jesus Christ require in obeying him in baptism? Dip, and nothing but dip, is the cry of all Baptists, so far

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at least as practice is concerned. And, notwithstanding the above concessions, mode, and nothing but mode, is constantly wrung in our ears; if we do not perform a certain mode,—why, we are not baptized, and are rebels against King Jesus!

Let us ask, then, what is an act, or action, or mode? Is it not a particular way, or manner of performing, or executing anything? For example, when I move my hand up and down, we have one action; when I move it from left to right, and horizontally, we have another action, mode, or way, when I move it in a circle, yet another, and diagonally, yet another.

We, now, ask Baptists what is this particular act enjoined on Christ's followers. Are they agreed, as to the answer? By no means. Their writers are found, not only contradicting each other, but the same author contradicts himself, giving sometimes one answer, and sometimes another. They will all tell you, it is true, that it is an act, and that act, dip; but we have not read far until we find they employ words to translate Baptizo, the act implied in which is very different from what is indicated by dip. Nay, strange as it may appear, a word which does not indicate an act at all, but a state or condition, has become the most popular with their writers and followers. But if we are commanded by Christ to perform a certain act, and if that act must be "*exactly*" performed, then we must know "*exactly*" what the act is. If I am told "*exactly*" to raise my hand, I have not obeyed by giving it a lateral or side motion. This shows the Baptist position. They say, in illustration, that we are commanded to raise our hand, and, therefore, no other action will do. This is perfectly clear. We must keep them to it. In opposition to this, Pedo-Baptists say, Baptizo does not indicate specific action, but a state, condition, or something resulting from action, which may be accomplished by a variety of means or ways. The word is general, not specific, in its signification. For example, I am commanded to *move* my hand. This command, indicating motion generally, is satisfied by any movement of the arm, sideways, or any other way, and does not demand a particular movement.

Hear Mr. Crawford: he says, "We believe there is a benefit in obeying Jesus Christ in a positive institution, that is, in doing *exactly* what he has commanded. But if we do anything *else instead* of what he has commanded, we believe there is no virtue whatever in it." Pamphlet, p. 12. Here are sharply defined limitations; ought we not to know "*exactly*," what the exact act is under such circumstances? Have the Baptists, again we ask, "*exactly*" defined this very exact act? And, again, we answer no. Carson, it is true, shouts dip, and nothing but dip, mode, and nothing but mode; but he has often to resort to immerse, and, even *sink*; while Gale, Cox, Morell and Fuller—all in the front rank of Baptist scholars—give up mode. Gale says, "Baptism does not so necessarily express the action," mark the language, "of putting under the water, as in general a thing's being in that condition, no matter how it comes so." At this, Dr. Carson lifts up the cry of treason, and says, "Dr. Gale was induced to suppose that it does not so necessarily express action of putting under water, as that the object is in that state. But this is evidently *inconsistent* with the meaning of the word." Cox says, "a body exposed to Eastern dews, would be as wet *as if* plunged into water." Carson at once exclaims, this leaves mode unaccounted for, and gives up the point *at issue, as far as mode is concerned.*" Notwithstanding this, Morell, says: "It appears quite evident that the word, also, bears the sense of covering by superfusion, *i. e.*, by pouring upon." Here mode or action is entirely given up, as involved in the meaning of the word. Conant himself, certainly the most scholarly writer on the Baptist side, seems to feel the impossibility of holding to mode, and nothing but mode: who says, "It expresses the coming into a new state of life, or experience, in which one was, *as it were*, enclosed, and swallowed up." There is no particular mode necessary to produce this state; pouring could certainly effect it. He defines Baptizo, *to immerse, immerge, submerge, to dip, plunge, imbathe, whelm.* And then says it means a *ground idea* which is *expressed by them all.*" What is the nature of this ground idea? Is it an act, or condition? Not an act, because, manifestly, immerse, plunge and

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whelm, have no such bond of union. And the character of the act is a matter of supreme indifference. This ground idea can be only a *state or condition*—action must be abandoned. To make this plain: were I to say that, a ground idea united ploughing, chopping, mowing and digging, I could find no common act that would accomplish this object,—the ground idea that unites all, is labor, expressive of state or condition. We have not then, as yet, found agreement among Baptist authors. Some say it means *act*, some *state*.

That every Baptist writer contradicts himself, can be abundantly proven. Every one of them will set out with the assertion that, mode is essential; yet we have only read a few pages of any Baptist author, when we find he is compelled to employ words to represent *Baptizo*, which, confessedly, implies no mode, such as bathe, wash, wet, moisten, whelm, immerse. We should like to learn from Mr. C., the "*exact*" act which these necessarily involve?

Here is another difficulty: As we have seen, some Baptist authors hold, that if enough of water be poured upon a person to cover his body, the individual is baptized. Can Mr. C. reconcile this with his doing "*exactly*" what Christ commanded; will he please to tell us, whether our Lord intended to pour water upon a person, till he was covered, when he wishes us to do "*exactly*" what he commanded—or will he admit, that, such a latitude given to the meaning of *Baptizo* destroys the one meaning, mode, and nothing but mode.—There are Baptists who do not think that this concession does rudely destroy their theory. It is in vain for Pedit-baptists to tell them that this is ruinous to the cast iron rule of Mr. C. Let us, then, hear what the oracular Carson thinks about it. "If all the water in the ocean had *fallen on* him, it would not have been a literal immersion. The mode would still be wanting." Carson is here consistent with Baptist theory. It is ridiculous to say, Baptism means mode, dip, and nothing but dip, and then say, It can be effected by pouring, as many Baptists are compelled to do, from the use of the word Baptism in certain circumstances.

But we call special attention to this fact; Immersion, the favorite word, with Baptists of the present day, to

represent baptizo, does not indicate any specific *act*, but a *state or condition*. Immerse is a state of position within, or intusposition; "it does not define the depth of position, time of continuance, force of execution, or *mode of accomplishment*." You cannot tell *how* a subject has been placed in a state of immersion by the word itself. Example: Here is a piece of silver immersed in this tumbler of water, can you tell me how it has been brought into this state? Was the water poured on it, or was it put into the water; was it put in gently, or thrust in, plunged in, dropped from the ceiling, or how? You can not tell; and yet it is in a state of immersion. Is it not, therefore, most absurd to say that *baptizo* means a certain definite *action*, and then translate it by immersion? Will Mr. Crawford inform us which of the several ways, in which a subject may be immersed, was "*exactly*" meant when he says, Our Lord commanded his disciples to *immerse* believers? And if he attempted to give us the "exact" method, may I press to know *how* he got his information? See, then, the immense blunder of the immersion New Testament, for immerse is *not* an act, but Baptists, sometimes in words, and always in *practice*, say baptize is an act. I confess, Ladies and gentlemen, it is extremely difficult in following my Baptist leaders, to discover this "exact" act, which our Lord ordered us to do "exactly."

Conant says, "the idea of emersion is not included in the word." On this, Dr. Dale remarks: "Well, baptizo (in the sense of immerse) will put a man into the water, but it never did, and never will take him out. This, Dr. Conant admits; but he adds, as the man is not intended to be drowned, he must be taken out of the hands of baptizo, which otherwise would drown him. In other words, the Holy Spirit has employed a word which requires, absolutely, disciples to be put under water without making any provision for their withdrawal; and Dr. Conant *has to find some way to remedy the defect*, on the ground of an inference that they are not to be drowned"! Let it be here noticed that, raising a person out of the water does not, according to Conant, belong to the word baptizo. How then can baptizo ever be translated *dip*? Dip

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implies necessarily two things, to put into, and take out immediately. Carson fought manfully for dip, through all Greek literature; but Conant discovered that his predecessor exhibited more zeal than prudence, and quietly assumes that, Baptizo will put a man into water, but, of itself, never takes him out! So much for Baptists' consistency. But this is not all. Every Baptist when reasoning on Rom. 6, makes emersion, or the raising of the person out of water, an essential part of the meaning of Baptizo,—the full development of its *proper* significancy. Here, they all see an emblem of the resurrection. Is it not cruel for this man, who has served the baptist cause so faithfully, to shew to us heretics, that baptizo never takes a man out of water?—would not, if left to itself, save its subject from drowning; and, therefore, surely can never emblemize the resurrection. Death it may be a figure of; but of life, how can it? Will Baptists agree to Conant's view of this matter? We fear that he, like many that have gone before him, will be set aside, as not having discovered that "*exact*" thing, which, Mr. C. tells us, so much benefits those that do it "*exactly*."

But if Baptizo puts a person into water and does not raise him out of it, is not Dr. Conant interrupted, when he offers help to the immersed, to raise him from his watery grave, by another baptist maxim? Has not the venerable Booth told us, over and over again, when writing on this subject, that positive precepts imply their negatives? *i. e.*, you are positively prohibited to do what is the opposite of the command. The negative of putting into water is the taking out of the water. Now, we are assured that Baptizo will only put into water,—that is the length and breadth of the command, according to Conant. You are, then, by the operation of the maxim, positive precepts imply their negatives, forbidden to remove the subject out of water, you must stop where the positive precept stops, *i. e.*, you must leave the immersed in the water to shift for himself. Positive laws imply their negatives. Look again:—Sin has two sides, not coming up to the law is one side. This is what Baptists accuse us of, in regard to baptism; we do not put people into the water. Well, the other side of sin is, transgression,

or going beyond what the law demands. Baptists assure us they have positive law to put people into the water, but none to take them out; yet they do it: very well, here is, transgression, going beyond law. Do they pretend to be more benevolent than the lawgiver? Can not the immersed shift for themselves? Mr. C. informs us that Jesus Christ does not require any man to do what is out of his power? From all this, it would appear that the "exact" thing, which Mr. C. contemplates, is to put subjects into the water and leave them there. This is Baptism—the action demanded of Christ's disciples!! But this Baptists never do; and, according to their own showing, do more than Christ commanded in Baptism. Here, then, we have one Baptist author contradicting another, the same author contradicting himself, and the practice of all contradicting their own theory. *Bapto* would do exactly what Conant says is Baptist practice. But this word is never used in the Scriptures to designate Christian Baptism.

We must follow our baptist brethren still farther, and show their confusion on this subject. Baptist writers continually confound the meaning of dip and immerse. Dip is to put into water, and take out immediately,—to put into water with the *design* or intention of immediately taking out. Immerse, as we have already shewn, requires no such conditions. Now, why do Baptists confound two words, whose meaning is so diverse? The reason is, baptizo does mean sometimes the state of being in, or under water, without expressing *mode*—or, the same as immerse in its proper import; but it never means *dip*. Hear Conant, again, "The idea of emersion is not included in the Greek word. It means simply to put into or under water." As already stated, Conant only translates baptizo, when found in Classic Greek, by dip, seven times. But mark, even in those, he can translate Baptizo by dip, only in violation of his own law, which says, That the idea of emersion, or rising out of the water, is not included in the Greek word. Here, then, it is plain the Greek word does not mean to dip. But it is as plain that *Baptists practise* nothing else but dipping. Hence, to reconcile this discrepancy between practice and theory, they are compelled

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to attach an improper meaning to immerse. They some-
times make it a word of action, synonymous with dip;
and sometimes a word which indicates no action, and, by
making the word do double service, conceal from the
unthinking, the disagreement between their theory and
practice. But for the "lawless interchange of words,
widely removed in meaning, no plausibility could be given
to the position that Baptizo always means to dip." Bap-
tist theory is, that Baptizo always means immerse; but
they never immerse, they always dip. We may well
afford to allow men who condemn their own practice, as
well as ours, great liberty of speech. Bapto, as already
stated, would not only put its subject into water, but take
him out again, and so dispense with the supplement
Mr. Conant finds necessary to add to the meaning of
Baptizo, before he can save *its* subject from drowning.
Strange, if Christ intended exactly to dip men, he does
not use this word—that he carefully avoids it in every
case of baptism.

That baptist writers understand the difference between
dip and immerse, notwithstanding this confusion, is evi-
dent. Hear Booth, "The reader needs only to dip into a
Hebrew or Greek Lexicon. I have just dipped into the
works of such an author. Now," says he, "this so far from
signifying that I feel my mind, as it were, *immersed* in
the author's writings, only means, as Johnston tells us,
that I have entered *slightly* into them."

Before passing to another author dear to Mr. C., let me
say that, Baptists translate baptizo, by whelm, drown,
sink, plunge, wet, souse, pour. Will Mr. C. tell us
"exactly" which of these was "exactly" intended to
be performed in Christian baptism? Nay, Conant, whom
he lauds so highly, besides the definition of Baptizo, to
immerse, submerge, employs *forty* other words to translate
Baptizo. Will Mr. C. tell us which of all these is
"exactly" intended!!!

We have reserved the view of Campbell, of Virginia,
until now. Contradicting all that preceded him, and
many that follow after, he says, "I have a theory of my
own. My idea is that the word originally meant, not that
the dipping should be performed frequently, but that it

indicated the *rapidity* with which the *action* was to be performed; that the thing should be done *quickly*." Campbell saw the exigency of Baptist practice, and defined Baptizo to suit that. But he cannot carry his definition through all Greek literature; and now takes up sink, or immerse, or any other word, that suits, and then dip as circumstances demand.—I defy Baptists to take any one of their translations, dip, immerse, sink, plunge, bathe, and carry it through all Greek literature. Baptizo has a wider sense than their theory will allow. The result of what has been said is, That, after all the boasting of Baptists, they either do not know what Baptizo means, or they can get no English word to suit it,—that *exact* thing of Mr. C.'s, is a quantity which cannot be discovered.

But what do the Baptists dip? The *whole man*, or only a part thereof? This is another baptist difficulty. They all agree in saying, that they dip the *whole* body in water. Stovel says that baptizing is "*moving a man* until he is baptized in water. Now, do Baptists dip the *whole* of any of their candidates? We think not "*exactly*." Hear Prof. Ripley: "Prof. Stuart blends together two things that are perfectly distinct, viz., the going down into the water, and the immersion *into* it. That the going down into the water was the immersion, *no one believes*; the immersion *after* the descent into the water is expressed by *another* word, he baptized him." Here the going into the water up to the waist, Ripley says, no Baptist thinks of calling a part of immersion. Baptism is wholly confined to the act *after* the party is up to his waist in water. This is quite clear. But does any Baptist minister dip the *whole* body in water? Taking advantage of the previous walking, or wading, as part of immersion, he only dips his head and shoulders, not his whole body! It is, clearly, only a certain part of the subject that is put into water and taken *quickly* out. But, according to the definition of Baptists, what they are bound to do to one part of the body, they are bound to do to the *whole* of it: *i. e.*, put the whole body into water, and quickly remove it. But the matter of fact is, one half, or more, of the body is made wet, or covered, not by the action of dip, but of walking, or, as Stovel says, by

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moving the body,—had he his eye on this in his definition?—though Ripley says, these two acts are perfectly distinct; that no one believes that going down into water is immersion, or a part thereof; baptism takes place after the subject is in water!

But baptism in the hands of the Baptists is not one act, but many acts, not single, but complex, not an act, or action at all, but a complicated process,—including walking or wading, and dipping, wading into, and wading out of, as to part of the body; putting in, and taking out of, as to the remainder,—occasionally dashing water on the face of some parties, who could not be put into the liquid grave, is resorted to. Some of these acts are performed by the minister alone, some of them by the subject. This is “*exactly*” what the Baptists do; and where do we find one word, through all Greek literature, which “*exactly*” describes it? Or, where do we find Baptist writers attempting to discover it? It is useless to say it would be difficult to dip the whole body, at once, and quickly, into water. Baptists have no difficulties in doing “*exactly*” what Christ commanded? A baptism through the ice suits the exigencies of the case. We have read that Eumonius and his disciples, did dip the whole body into water, but it was by the aid of ropes and pulleys.

There is yet a greater difficulty than this to be looked at. According to baptistic directions, Baptists cannot baptize at all. Take notice, Ripley says, “Baptism takes place AFTER the party has gone into the water.” Conant says: “With the preposition into before the name of the element into which an object is plunged, or immersed, baptism expresses *the* act of passing from one element into another.” Ripley puts him to his waist in water, and then says, baptism takes place after that, Conant says, in baptism the subject, *i. e.*, of course the whole body passes from one element into another. Query, what is that element into which a man passes when he is immersed, who already stands in water up to his breast? A Baptist minister takes a man into water breast high; this done, he has to baptize him by causing his *whole* body to pass from one element into another. We ask, how this duty is to be discharged. Is it ever done by

one of those men who tell us they do "exactly" what is commanded by Christ. Baptists must change their principles or their practice. If their principles are right, there is no obedience "to the act commanded," and no baptism in their practice; and if their practice is right, there is no truth in their interpretation of the command, or in the principles they deduce from it."

BAPTIST MISREPRESENTATION OF PEDO-BAPTIST STATEMENTS.—Baptists, with Mr. Crawford, assert that over one hundred Pedo-baptist authors could be quoted to prove that immerse is the action commanded by our Lord, as the *only* valid baptism.

This statement is not true; no Pedo-baptist admits this. (1). Because immerse is not an action, but the state or condition of being completely covered up in water, and not the acts of putting in and taking immediately out of water. (2). It is impossible to show that any Pedo-baptist ever gave such a definition of baptism. They have never described it as an action. Campbell, of Virginia, claims the paternity of this view of baptism, and dates its existence only so far back as 1820! Many of the authors referred to in this pamphlet, lived hundreds of years before this date. The English translators of the Scriptures knew nothing of it; neither did the Lexicographers. And how many of the authors, translators, and lexicographers who lived since 1820, have heard of it; or if they did, have treated it with respect enough to mention the absurd thing? Who, but Campbell, and his blind followers, to this present day, ever speak of baptism as an action? How then can Pedo-baptists be called up to give evidence favorable to a theory of which they have never heard, or treated with respect enough to mention? (3). Pedo-baptists may admit that dipping is baptism. But this is not repeating what Baptists assert, viz., that *nothing else but dipping is baptism*. Suppose that Baptists should hold that, the only wind which blows in P. E. Island is the north wind. I admit frankly that this is one of the winds which blow over our Island. What would you think of the man's wisdom and honesty who would represent me as testifying, by this concession, to

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the theory that the north wind is our *only* wind—that nothing but north wind is wind? I admit that a man, who rides from one place to another, travels—that chopping is labor; but how grossly absurd would it be to quote me, because I make such admissions, as holding that there is no other way of travelling or of laboring! Equally absurd is it for Baptists to quote Pede-baptists as conceding, by the admission that dipping may be baptism, that nothing else is baptism. The truth is, as the above examples show, there is dishonesty in such a line of argument. It must be despised by all noble minds and able thinkers. (4). Besides all this, the pamphlet directly misrepresents some Pede-baptists quoted in it. Moses Stuart is made to give evidence against his own views, and in favor of Baptist theory on Rom. 6: 4—that dipping is here referred to. This celebrated scholar most strenuously opposes this idea. After examining all the passages in the New Testament, in which the word baptism occurs, he says: "I consider this point, (viz., that immersion is not the only mode of baptism) so far made out, that I can hardly suppress the conviction, that if any one maintains the contrary, it must be either, because he is *unable rightly to estimate the nature or power of the Greek language*; or because he is influenced, in some measure, by party feeling; or else because he has looked at the subject in only a partial manner, without examining it fully and thoroughly." The pamphlet represents Calvin as maintaining that John 3: 5, refers to baptism, and as holding that, dipping is the only mode: Whereas, Calvin asserts that baptism is not referred to here at all, and expresses no view on this passage about the meaning of the word! On page 13, of the pamphlet, we find the following: "Those sick persons who received this sprinkling, in case of recovery, could never after hold office in the church." On page 11, Novatus is represented correctly to have been baptized as a cleric, on his bed by pouring or sprinkling. Novatus recovered, and afterwards held the office of a presbyter in the church. The only point of dispute ever raised about those baptized, on what appeared a death-bed, was not whether their baptism by sprinkling was valid, but whether their conversion was

the work of the Spirit, or one of a counterfeit nature—whether it was true or false. Such misrepresentations and blunders are sufficient to rule this pretentious lecturer out of court as an unreliable witness of other men's statements, or opinions. But whilst we might pardon such a writer as Mr. Crawford, who might have no means of correcting his errors, we cannot speak so gently about Dr. Cramp. The doctor represents Stier as saying: "Concerning the baptizing with the Holy Ghost. Theophylact rightly said, 'It signifies the outpouring and abundance of the bestowment.'" "They should now be immersed into the full flood of the Spirit of God." By this, Theophylact is made responsible for what is contained in the last sentence of the quotation, as well as for what is contained in the sentence previous thereto, — for the immersion as well as for the outpouring, for what he did not say, as well as for what he did. The fact is that it is Lange, who identifies baptism with immersion in Stier's work, referred to by Dr. Cramp, while Theophylact speaks of it as an outpouring. Lange is a living German; Theophylact was an ancient Greek Father. Who can acquit the doctor of *design* in putting the language of the modern German into the mouth of the old Greek! This change suited the baptist theory! Such conduct is simply disreputable. Besides, Stier holds that Baptism "occurs frequently in the sense of mere washing, that it is probable there was from the beginning a certain freedom of action, and distinctly specifies sprinkling as baptism in Apostolic times." *Words of the Lord*, vol. 8, page 306. Neither does Lange view baptism as nothing but immersion, for he says on Matt. 3: 1. "In ordinary lustrations the person to be baptized, *sprinkled* himself with the water of baptism." (5). Writers who admit that immersion is baptism distinctly protest against the construction, which would represent them as asserting that it means *nothing else*. Dr. Schaff, the ablest living historian, a fine scholar, and German in thought, and thoroughly acquainted with the views of Germans,—“the renowned and learned pupil of Dr. Neander,”—is one of these. On his own behalf, as well as that of his countrymen, after admitting that baptism means immersion, he says: “But

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they (German commentators) do not intend to deny the wider Hellenistic use of the term, *much less* to convey the idea that immersion is the *only* proper mode of baptism; the effect and *validity* of which do not depend either on the quantity or quality of water, or the mode of its application." *Note on Luke, 3: 16. Lange's Com.* Now, mark that the validity of baptism is here asserted *not* to depend on the quantity of water, or the mode of its application, and yet Mr. Crawford, and other Baptists, quote Schaff to prove that baptism must be administered in a certain way, otherwise it is not baptism! Schaff says that his view is that of German Commentators. Let the celebrated Wall speak for English Divines. Wall says, "What an *idle* thing is it for these deniers (that baptism means anything but dip) to bring instances of that which is confessed by both sides, instead of overthrowing or confuting the *instances* brought by the others *for those other ways*," (sprinkling and pouring). Here is Wall's protest, yet the pamphleteer is heedless. Though the good man cries from his grave against the abuse made of his name, Mr. C. puts him down on the baptist side!! Where does any Pedit-baptist say that Christ commanded immersion to the exclusion of sprinkling or pouring? What now becomes of these quotations from learned Pedit-baptists? It is simply dishonest to treat our writers as Baptists do, on this subject. Rosenmuller, DeWette, Tholuck, Koppe, Schaff, &c., &c., on the baptist side! Whether will you believe Mr. Crawford, or Drs. Schaff and Wall? Baptists are fain to tell us that they have truth on their side.—Does truth fight with such distorted weapons as they do? We hold, therefore, that these pedit-baptist authors, quoted by the pamphlet, are misrepresented—made to speak what they never intended to say; and in the name of what is fair and honorable, protest against this baptistic mode of warfare.

THE GREEK CHURCH is made to prove immersion. But the attempt to settle the meaning of ancient Greek terms, by modern Greek use, is held by all scholars as simply trifling. You might as well determine the meaning of

Cicero's Latin, by the Italian of Pio Nono. But here is a fact: Gases, a member of the Greek Church, and a very learned man, published a lexicon of ancient Greek, and therein defines baptism by *brecho, louo, antleo, to wet, or moisten, to wash, to draw water*. Certainly, this is higher authority than that of Mr. Crawford's *Russian* officer (!!) as to the meaning of baptism. But where is the immersion? Another fact, as stated by Mr. Daniel Huber, is, that Greek baptism is performed by *sprinkling*. There is an immersion connected with baptism, but the immersion is only preparatory to the baptism. The immersion is not performed by the priest, but by some other person; the priest, who of course baptizes, only sprinkles the child. See in proof, Dr. Fairchild's *Baptism*, p. 113.

Mr. Crawford speaks next of examining (!!) the Greek Fathers, but says, he has no time to produce their evidence. Perhaps, more cogent reasons might be assigned. Clement says: That the Jews were often baptized on their couches. Men may have water poured or sprinkled on them in this position. Did Baptists ever immerse in such circumstances? Origen baptizes the wood on the altar, by pouring water thereon. He refers to 1 Kings, 18: 33. John Damascenus speaks of being baptized by one's own blood. Athanasius baptizes men with their own tears. If it require much water to immerse, surely it is vain to say that men may be baptized in their blood and tears. Greek Fathers have no hesitation to refer to Ezek. 36: 25, *Then will I sprinkle clean water*—as proof that pouring, or sprinkling, is valid baptism. Theodoret, Cyril of Jerusalem, and others, do this. Will Baptists imitate their example? Baptists sneer at this reference for this purpose; yet, they tell us the Greek Fathers are on their side!

CONVERTS.—The pamphlet tells us that many Pedo-baptists have become Baptists. In answer, I have but to remind you that many eminent men have abandoned baptist principles, and become Pedo-baptists—that some of our best works against their system, have been written by such men. It may be also stated in this connection,

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that many Baptists take a more liberal view of the meaning of baptism than this pamphlet does. The celebrated Robert Hall says: "I should not think myself authorized to rebaptize any one who has been sprinkled in adult age." (Works, vol. 3, p. 20. *Harper's edition*). Dr. Williams says: "The Baptists of Holland commonly use affusion," *i.e.*, pour or sprinkle. He also states that the Free Baptists "refer the points of difference about the mode of baptism to the *private judgment* of the subject," *i.e.*, they pour, sprinkle, or immerse, as the subject of baptism, determines. A. M. Elliot, who published about eighty years ago, was a Baptist, for he refused to baptize infants, yet he entirely rejects immersion as a mode of baptism as the title of his book shows, *viz.*, "*Dipping*, NOT *baptizing*." Like Mr. Dale, he gives good arguments for this position. But enough of this line of argument.

TRANSLATIONS, "from the second century to the present time," we are told, are on the side of immersion. With the exception of our English Bible—with which the Baptists are so much dissatisfied—Mr. C. is about as good a critic of these translations, as a deaf man is of sound, or a blind man of colors! Of the Syriac, Moses Stuart says: "This version is the oldest of all the translations of the New Testament that are extant; for, in all probability, it should be dated during the first half of the second century, (from 100 to 140). Withal, it is admitted by those who are able to consult it, to be one of the most faithful and authentic of all the ancient versions. How does it translate the word in question (*Baptizo*)? *Only, and always*, by a word which means 'to stand,' to stand fast, to sustain, to make strong." The Syriac of this translation is admitted by scholars to be almost identical with the language which Christ and his apostles spoke. Its testimony is all the more decisive against the baptist theory, inasmuch as it has a word (*tzeva*) which means to plunge, to dip, to immerse, but this word it *never* employs to translate *Baptizo*. The Arabic agrees with the Syriac translation. The Persic, according to Campbell's own showing, cannot be translated immerse. The fact is, that none of the ancient versions agrees with

the baptist theory. 'The LATIN VULGATE never translates baptizo, immerse. It was made in the fourth century ; neither does the OLD ITALIC, still older than the Latin Vulgate. And as to modern translations, it is enough to observe that those who made them, and those who retain them, did not, and do not immerse. To say, therefore, that the translations of the Scriptures from the second century to the present, are favorable to Baptists, is absurd—*unhistoric*.

An argument especially intended for the unlearned, taken from Campbell, appears in the pamphlet, p. 16, without acknowledgment. It stands thus: "*The definition of a word, and the word itself, are always convertible terms.*" Campbell adds, "To test the correctness of any definition or translation, we have only to substitute it in the place of the original word defined, or translated. If, in all places, the definition makes good sense, *i.e.*, if it be convertible with the word defined, it is correct ; if not, it is incorrect." Let us now submit Campbell's definition of baptism to his own test. He says, to baptize is to dip quickly. But what is it to dip quickly? It is to put into, and quickly take out of. These are the specific ideas in baptize, according to Campbell. Let it be farther noted that, these ideas, according to all baptist practice, must be found in the word baptizo. This is what they all do, and do because they say these ideas are inseparable from the word. This is the only definition which suits "the thing done" by Baptists. Binding them by their own rules, we ask, what is the meaning of this. They were all put into, and quickly taken out of Moses? 1 Cor. 10: 2. By one Spirit we are all baptized into one body. How would it sound to substitute here, put into, and rapidly taken out of, for "baptizo"! Does it make good sense to say, Put into and rapidly take out of Christ? Put into and rapidly taken out of Christ's death! Rom. 6. The doctrine of putting into and rapidly taking out of, Heb. 6: 2!!! On the ground of this definition, no pious man would dare translate the commission. Matt. 28: 19. Dipping into the name, *i.e.*, putting into and quickly taking out of the name!! Campbell's statement, that we cannot for grammatical reasons say, We sprinkle men, is

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scarcely worth a passing notice. So shall he sprinkle many nations. Having your hearts sprinkled, Heb. 10; Sprinkle the house, Lev. 14, are statements, which will remain in the Bible, notwithstanding the fire of this pedantic criticism. "We may either speak of sprinkling a person, or of sprinkling water on him." (*J. A. Alexander, D.D.*) Besides, when we say, a man is immersed, we must, to be grammatically accurate, supply, "*by being put into water.*" All accurate thinkers admit that a verb of motion is required here, and must be supplied. But when we say a man is sprinkled, we have only to supply, "*with water,*" and all is satisfactory.

CHRIST'S BAPTISM.—There is no evidence that Jesus was dipped. John's baptism was not dipping. Baptists hold that baptism means nothing but dip, and then conclude that John practised dipping! Dale has shown all this to be gross error, and the learning of America admits the force of his argument. Baptism is not dipping, therefore John did not dip; such is the state of the argument from Classic use. It is true, we come now into new circumstances,—the Evangelists did not write pure Greek; and their Hebrew extraction shows itself in the peculiar use of Greek words and idioms. With them the meaning of baptism will be modified by Jewish customs and practices. John's baptism was a legal one, *i.e.*, it was under and according to the law of Mosaic rites and ceremonies regulating lustrations. Looking along this new line for light to ascertain how John baptized, every thing is against dipping. (1). John's baptism was a *purification*. This is settled by John 3: 25, 26, where a question about purifying is treated as one about baptism. John himself speaks of the fire baptism of the Messiah, as *purging*, or a purification. Matt. 3: 12. But if a fire baptism is a purification by fire, then a water baptism is a purification by water. Now, "These legal purifications were always performed by running water, sprinkled on the unclean subject, and usually with a hyssop branch." The purification by the water of separation, Num. 19: 17, 18, is expressly called by the *Septuagint*, a baptism, and is referred to as such. Heb. 9: 10, 13. [Divers wash-

ings, being in Greek, divers baptisms]. Dale says, "whatever is capable of thoroughly *changing* the character, state, or condition of any object, is capable of baptizing that object; and by such *change* of character, state or condition, does in fact *baptize* it." Here, then, is the state, character and condition of tents, vessels and persons *changed*—thoroughly changed—from one that is unclean, into one clean, *i.e.*, they are baptized, even according to the strictest ideas of Classic use—How is the baptism effected? By *sprinkling*. For it is distinctly said, Num. 19: 13, 20, that the person remains unclean, "because the water of separation was not sprinkled on him." The impure leper was made clean in the same way. The leprous house was *changed* from an unclean to a clean state, *i.e.*, it was baptized by sprinkling. Lev. 14: 5-7, 50-52. Such was the common means of purification. On the other hand, it cannot be shown that ever a human being, under the Mosaic dispensation, was dipped, in order to purification. Since, now, Christ assures us that he fulfilled all righteousness—ceremonial as well as moral—how can we suppose, in submitting to the rite of baptism, He violated the common law of Mosaic purification? which would be the case, were He dipped. Christ's baptism must have been, therefore, by pouring, or sprinkling. (2.) One object of Christ's baptism, as Gieseler says, was "His consecration to His messianic activity." This activity was that of Prophet, Priest, and King. But where, in all the Scriptures, do we find men set apart to the active duties of prophet, priest, and king, by dipping? Anointing, is the standing rite, 1 Kings 19: 16, Lev. 4: 3. There is nothing to show that Christ made any change in the ordinary forms. He was circumcised as others were, and ate the Passover, in the usual way. He is spoken of, not as the *Dipped*, but as the Christ, Messiah—the *Anointed*. And though this designation may refer to His spiritual qualifications, still the important fact remains, that the highest possible endowments are figuratively spoken of, not as a dipping, but, as an anointing—a pouring. The reference of Dr. Cramp, and Mr. C. to Heb. 7: 11, 13, 14, as opposed to our view—in regard to Christ's priestly activity—betrays ignorance of

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the Apostle's design. He is arguing there against those whose views of Christ's priesthood were *false*;—views which, if carried out, would make Him only a typical, or mere human priest. Paul shows he could not be a mere human priest, at all, for He lacked some of the essential elements of that kind of priesthood. But what has this to do with the view, which makes Christ's baptism a consecration to His *true* messianic activity, as prophet, *priest*, and king? Christ, acting in his *true* character, did honor Old Testament rites—why not in His baptism? (3). The most ancient pictorial illustrations (A.D. 401) represent Christ as baptized by pouring,—so do Paulinus, bishop of Nola, Lactantius, Aurilius Prudentius, (A.D. 390), and others. This testimony is all the more valuable, as it is given by men, who practised dipping, and in a time when dipping the person *three* times, and that too, in a state of perfect nudity, generally prevailed. (4). The original in Matt. 3: 16 does not imply that they had descended *into* the river. (Barnes). Jesus went up "from, *i.e.*, *away from*, not *out of*, which would be otherwise expressed, much less *from under*, which is not the meaning of the particle in any case, nor here suggested by the context." (J. A. Alexander, D.D.) The Baptist translation, as given in their version, is: "Jesus went up straightway *from* the water." This fact, which yields the point to us, as to the meaning here of *apo*, long denied by Baptists, effectually disposes of Mr. C.'s criticism on this preposition—to pronounce on the import of which we deny his competency—it also shows his indocility; his stout professions to the contrary, notwithstanding. The picture which Matthew presents, is not that of John raising Christ out of the water, but of Christ walking away alone up the ascent from the river.

But we are reminded that John baptized *in* the Jordan. This does not prove that he dipped. If a man stood no farther in the Jordan than to wet his toes, the conditions of the Greek *en*, and the English *in*, are met; but dip demands something more than this. Besides, the Hebrews had a method of expressing our relation to an object, quite different from what we have. They said, *e.g.*, Drink *in* a cup, instead of, *from*, or, *out of*, it. Hence

John says, He that killeth *with* the sword, Greek, *in the sword*, Rev. 13: 10. Hence the idea that John baptized *with* the water of Jordan, could, according to this idiom, be represented by saying, He baptized in it. Paul asks, shall I come to you *with* a rod, Greek, *in a rod*, 1 Cor. 4: 21. It would require a big rod, and be rather a ludicrous affair, whether in fact or figure, to represent Paul approaching the Corinthians immersed in a rod! The Greek word *en* often means proximity. Sit on, or at my right hand, is in Greek, *in* my right hand. The tower *in*, i.e., near to Siloam. Robinson gives rest *at*, as one of the *primary* meanings of this preposition, (*en*, *in*) Christ *abode* in the place *where* John baptized, John 10: 40.

But why go to a river? Let it be noted that, Christ sent the blind man to wash in a pool of Siloam, John 9: 7. Now, *nipto*, the verb translated wash, never means dip, or immerse. This is enough to show that the Baptist inference is not correct. The heathen Greeks were purified on the banks of Ilissus, by water poured on them. They went to the river, but where is the dipping? Prophets frequently took up their abode by the side of a river, as did Ezekiel—Daniel was by the *great river*, but certainly not for the sake of immersion. Elijah took the false prophets *down to, or into* the brook Kishon, not to dip them, but to slay them. Certainly, the reason why men go to rivers, is not always to dip, as Baptists seem to think. In John's case, the correct explanation, doubtless, is found in the fact, that the water of purification, Lev. 14, was to be of *running* water. This law would create a sentiment for itself, which would instinctively impel John, and the Jews, to seek the running stream, while it would as infallibly fix the mode of application *by sprinkling*—if even by a brush or bunch of hyssop; the certainty that God appointed this as the way to effect Jewish purifications, or baptisms, ought to have checked Mr. C.'s levity and irreverence, when referring to this opinion.

ALL THE PEOPLE BAPTIZED. Matt. 3: 5, 6. Luke 3: 21. Of course, this means all the people of a particular locality. Before Christ's baptism, John's ministry lasted about six months. The Baptists feel that, John could

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not dip great multitudes in this short period, even had he nothing else to do. But when you add time for preaching, and for confession of sins, the difficulty is greatly increased. Hence, Mr. C. labors to show that Matthew and Luke can not mean *all*, when they say *all*! and hints that *all* means as many as John could conveniently dip, under these circumstances. But the early history of John, his peculiar mode of life, the character of his preaching, and the expectation of the people, leave no room to doubt how the evangelists are to be understood, when they say *all* the people. Compare Matt. 11: 12. We are reminded that the '*all*' is limited, for the Pharisees and lawyers were not baptized. All Summerville is baptized, except a few, is accurate language. Luke notes the limitation of John's ministry; had that limitation been more extensive, we thus suppose it would have been recorded. It does not, as it stands, relieve the Baptist difficulty. The Pharisees are stated to have been about six thousand at that time; the lawyers could only be a small fraction of this number; while Jerusalem, it is said, had a population of 600,000—a number of itself, greater than John could dip in six months. But Mr. C. thinks that John would have none to baptize, after Christ's ministry, if all in Jerusalem, Judea, and the region about Jordan, were baptized before that date. What ignorance of the geography of the country and of John's history—Judea, with him, is all Palestine! At the time referred to, John 3: 23, John had left Judea. That his ministry extended into Galilee, and, perhaps, to northern Paræa, is evident, for he was imprisoned, and put to death by Herod, who had jurisdiction over Galilee, and not over Judea and Samaria. It is not said by Matthew that John baptized *all Galilee, and the region about it*, prior to Christ's baptism. How Christ might make more disciples from these regions, and of pilgrims going up from all parts to Jerusalem to attend the feasts, need puzzle no Bible student, though, meantime, Christ remained in Judea.

The representation of John's disciples, that *all men came to Christ*, "is the language of envy, and proceeds from sinful ambition," (Calvin)—is intentional exaggeration.

tion, and creates no difficulty. Thus, we see, that Mr. C.'s exclamation over supposed pedo-baptist ignorance, proceeds from his own ignorance of easily understood facts—We add, To immerse men and women promiscuously in the Jordan, would be repulsive to all oriental ideas of decency.

ÆNON, MUCH WATER, John 3: 23.—As to the site of Ænon, Dr. Barclay's view is clearly wrong. The *Imperial Bible Dictionary* says, "It probably lay considerably to the north, and towards Galilee, if not actually within its borders." A short distance from the south boundary of Galilee, a place still called *Ainoon*, has been discovered, where are seen "*many beautiful little streams or rills.*" "This, no doubt, is Ænon, where John was baptizing." (*Ib. voce Salim*). The meaning of Ænon, is a "*place rich or abounding in springs.*" (Ewald). This fact determines the sense of the Greek word (*polla*) translated 'much,' to be 'many.' It was a place rich in, or having many springs, therefore, many waters, or streams. The name justifies the observation of John,—it accounts for the peculiarity of his language. We have already seen that running water was required where there was no dipping, we shall now show that *much* water was also required for other objects. (1). Armies pitched about fountains for water accommodation, 1 Sam. 29. 1, Judith 12: 7. Travellers through that country make all conveniences subordinate to an abundant supply of water. This could not be overlooked by John. But (2). the fact that under the law of Moses, whatever an unclean person touched, previous to his purification, *became unclean*, with the exception of a fountain, or pit, wherein was "*plenty of water;*" compelled John, who lived under that dispensation, to seek *plenty, or much water*, for his baptism or purification. Num. 19: 22. Hag. 2: 13. Lev. 11: 36. A small quantity of water was liable, at any moment, by the touch of an unclean person, to become not only unfit to purify those who came to his baptism, but to spread impurity all around. Here we see the need of plenty of water, but we must again remind the reader that it cannot be shown that legal purifications or baptisms

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were effected by dipping—sprinkling was the great means by which this was done. Baptists may come yet to see that the Bible requires much water to effect baptism even by sprinkling,—at least before the establishment of the New Dispensation.

It does not surprise us to find Mr. C. ignorant of a Chaldee term (*Ænon*) when, if Webster and Lennie are authorities, his criticisms on the common English words "much" and "many" are found to be incorrect, but his want of modesty does surprise us.

WASHED HANDS, Mark 7: 4.—Why do thy disciples transgress tradition?—they wash not their hands when they eat. Matt. 15: 2. The Pharisee marvelled that Jesus had not first washed (baptized) before dinner, Luke 11: 38. In the passage from Luke, the original term translated washed, is baptized; in the other two, the Greek word translated 'wash,' is *nipto*. But let it be noted that, the baptism of Luke refers to the same rite, as the washing in Matthew and Mark. The Pharisee would have been satisfied had Christ washed or baptized his hands, before eating, Matt. 15: 2. Now, there were only two ways by which this washing could be effected—pouring, or sprinkling. The Jews washed their hands by pouring water on them, 2 Kings 3: 11. Jewish purifications were effected by sprinkling. The communication of defilement by a touch as above noted, would absolutely prevent dipping, in all such baptisms. We are distinctly told that the vessels containing water for purification, according to the manner of the Jews, were small, holding only two or three firkins a piece. This falls far short of the Mosaic requirement, Lev. 11: 36, of a fountain, or pit, wherein is plenty of water, as necessary to prevent the communication of uncleanness. The unclean hand dipped into a vessel, of no larger dimensions than those given by John, would at once render the water unfit for purification, the water would now defile the vessel, which in its turn would defile whatever came in contact with it. The six water pots could only purify six hands by dipping. In order to further use, they must be purified themselves; in this process, perhaps, broken, Lev. 15, 12: Every

time the Jew ate, he baptized himself; all, at every feast, must do the same. What Baptist, that has gone through the process of dipping, can for a moment think, that on such occasions, and in the face of such difficulties, every Jew that was baptized, was dipped over head and ears! Must not all Bible students believe with Lange that, on these occasions, at least, the persons to be baptized, sprinkled themselves with the water of baptism? Dipping, here, is out of the question. As these baptisms were daily, and repeated on the same person *every day*, it is plain that the most common idea of baptism among the Jews, could not be that of dipping, but of pouring or sprinkling. And who can suppose, that every house in Jerusalem and Judea had attached to it a fountain or pit wherein was plenty water to baptize their couches or tables, as the washing means, Mark 7: 4? Besides, these tables were generally "made fast to the walls of the building."

THREE THOUSAND BAPTIZED, Acts 2: 41. These were baptized on the spot, and by the Apostles. The Baptists attempt to remove the difficulty of dipping this number, by *supposing* (1) that the Apostles authorized other parties to assist on this occasion. (2) That the converts were not baptized where they heard Peter's address—that for this purpose they were taken to the brook Kidron, or somewhere else. To the first we reply. When Peter commanded others to baptize the household of Cornelius, the fact is recorded. Had it been as the Baptists suppose, on the day of Pentecost, we have reason, therefore, to conclude that the statement thereof would not have been omitted. To the second, we remark that the Ethiopian eunuch could not be baptized on the spot where he professed his faith, and we are informed, that he had to descend from the chariot to the water, to receive this rite. Surely, if the historian notes this peculiarity, in the case of one individual, he could not, had three thousand persons moved together from the Temple to Kidron, or some pool, have failed to mention it. No intimation is given that they left the environs of the Temple for baptism. We have no right to suppose they did. We have seen that baptism was performed on other occasions by sprinkling—

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that we have no reason to suppose that any but apostolic hands administered this baptism, and that we have no authority that in receiving baptism, the converts were asked to leave the place in which they heard the word. Since, then, they could all be baptized by the apostles, without any change of locality, and in the time at disposal, by pouring or sprinkling, is it not contrary to all the facts of the case, to say their baptism was by any other mode?

THE ETHIOPIAN EUNUCH'S BAPTISM, Acts 8: 38.—Scholars are not agreed as to the place at which this baptism was administered. Lechler views Dr. Robinson's statement on this point, as only "a bold opinion." K. Von Raumer controverts it. The latter fixes the spot at Beth-zur, "a considerable distance east of the place noted on Robinson's map." The sacred Historian says, *They came unto a certain water*; rather, *some water*, (ti hudor). "The indefinite expression suggesting naturally a small degree or quantity." (Alexander). Let us notice here that wherever a suitable subject, and water were found, Philip could administer baptism. How often might such a man as the Eunuch, in point of profession, in travelling through our well watered country, with a Baptist minister, and pointing to many a rill, say, "*Lo! water,*" *what doth hinder me to be baptized*, receive for reply, *There is too little, it is not deep enough!* But apostolic times, knew of no such difficulties. The Acts of the Apostles do not mention a single instance of any person taken from the place of profession to a distance, in order to receive baptism. So far as this point is concerned, wherever there was *water*, baptism could be administered. It is *not* so in baptist practice—Professor Hackett (a Baptist) admits that the reference in the words "*went down,*" may be to the descent "*from the higher ground to the water;*" rather, we should say, from the *chariot* to the water—both *went down* from the chariot to the water. That no argument for dipping can be drawn from the preposition *into*, (Greek *eis*), a few examples will abundantly prove. *Go wash into (eis) the pool*, John 9: 7. No one supposes the blind man dipped himself, for (nipto) wash cannot mean this. *As soon as they came to land*, John 21: 9.

Greek *into*, (*eis*) land. Coming out of the ship, did they dip *into* the land! *John came to (eis, into) the sepulchre*, John 20: 4; but verse 5, says, *he went not in*. Accordingly, *eis* may prove that both Philip and the Eunuch went *to* the water, it cannot prove they penetrated into it. Professor Ripley, a Baptist, admits that into the water, is not proof of immersion. He chides Stuart for representing Baptists as confounding that act with baptism. Who has not gone down into a stream and came up out of it, and after all, was not ankle deep in water? Had we been told that the Eunuch changed his garments after baptism, we could believe he was dipped, the narrative as it stands, supplies no proof to this effect. The Eunuch, *great in authority*, and surrounded by servants, might have bidden water to be brought. His humility is conspicuous by his descent from his chariot; in the circumstances, it affords strong proof of the sincerity of his profession,—that the lordly courtier was changed into the meek Christian—and is recorded, we apprehend, to teach this truth, and not to determine the mode of his baptism.

SPRINKLING MANY NATIONS, Is. 52: 15.—On this passage Jerome,—who, Baptists assure us, did not consider sprinkling as baptism,—says, “He shall sprinkle many nations, cleansing them by his blood, and in his baptism consecrating them to the service of God.” When Philip approached the Eunuch, he was reading this section of Isaiah. The explanation of Jerome, may show what bearing the sprinkling in it might have on the Ethiopian’s baptism. That day was this gospel fulfilled to him.—John, in one passage, assures us that Jesus baptized, chap. 3: 22. The explanation that he did so by his disciples, afterwards given, would be in prophecy wholly out of place; then, what one does by another he does himself, must here hold good. That Christ performs this sprinkling in Isaiah, does not, therefore, disprove Jerome’s view. The sprinkling of this passage sets forth Christ’s work, by referring directly to the Levitical purifications by blood and by water. This is not, and cannot be denied. But Paul calls these lustrations, or purifications, baptisms, Heb. 9: 10, 13, (Greek). Levitical sprinklings are

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baptisms. Isaiah's language is, therefore, the same as saying that Jesus will baptize the nations.—Dr. Fairbairn says, that Ezekiel, 36 : 25, "refers to the (Levitical) purifications by water collectively, which were all symbolical of the removal of (moral) impurity." They all change from an unclean to a clean state, and we have already seen that such a change constitutes a true baptism. But this is here effected by sprinkling. Hence, Paul designates these sprinklings, baptisms, Heb. 9, and the Greek Fathers appealed to Ezekiel 36 : 25, to prove the validity of baptism by sprinkling. Let the Baptists note, here, that sprinkling, according to this passage, can *cleanse the person. I will sprinkle clean water upon you, and ye shall be clean.* So Paul: *If sprinkling the unclean, sanctifieth to the purifying of the flesh.* Heb. 9 : 13. So David can refer to sprinkling as purging and washing. Ps. 51 : 7. The spiritual ideas are here expressed by language based on ritual or literal facts. Literal sprinkling could *cleanse, purge, wash.* In the face of these facts, how can Baptists say that the washing in Heb. 10 : 23, was, beyond doubt, an immersion?

BODIES WASHED, Heb. 10 : 23.—Mr. C. says that this refers to immersion. The Baptist Translation has not sanctioned this idea. It gives *washed*. That the sprinkling of the heart, and washing of the body, refer to Levitical rites, is perfectly clear, from the connection and held by the ablest commentators. To draw near to God with confidence, the Christian must have two things: (1). Freedom from conscious guilt, or purification of the inner man. This is taught by a reference in Heb. 10 : 22, to the blood of sacrifices applied to individuals by sprinkling. But (2). Christians must be free from stains and blemishes in conduct, or in the outward man. This truth is set forth by a reference (Heb. 10 : 23) to the fact that the priests had to wash their hands and feet, every time they entered the Sanctuary, Ex. 30 : 20, 21, 40 ; 40 : 30-32. The object of these priestly washings, was to teach this purity of conduct. Hence, David reaching their true import, says: *I will wash mine hands in innocency; so will I compass thine altars.* Ps. 26 : 6. See Ps. 24 : 4.

It is admitted that these washings were by pouring. "The water was let out of the laver by a spout; for the way in which all eastern people wash their hands or feet, is by pouring upon them the water which falls into a bason, (here called the foot of the laver). This laver was provided for the priests alone. But in the Christian dispensation all believers are priests, and hence the Apostle exhorts them now to draw near to God. Heb. 10: 22; John 13: 10." (*Jamieson on Ex 30: 18, &c.*) Calvin says on Ex. 29: 4, Moses washed the priests by the sprinkling of water. Christ's blood is called the blood of sprinkling, yet all the saved are washed by it. Rev. 1: 5. The Greek word translated wash in Heb. 10: 22, is *lavo*, which Dr. Wilson shows does not mean immerse, even by implication. Galen, who wrote in Greek, (164) says it means to wash or bathe, to moisten, foment, *pour*, or *sprinkle*. Smith's Dictionary of Greek and Roman Antiquities, says: "On ancient vases, on which persons are represented bathing, *we never find anything corresponding to a modern bath*, in which persons can stand or sit, but there is *always* a round or oval basin, *by the side of which* those who are bathing, are represented *standing* undressed, and washing themselves." Even when persons are spoken of as going into the bath, as in the case of Ulysses, the same authority proves that, "water was *poured over* the head and shoulders of the person who sat in the bath." This is, surely, enough to show that washing in Heb. 10: 23, was not by immersion.—Stress, however, seems to be put on the term *body*. But Christ referring to Mary's act of pouring the precious ointment on His *head*, says, "She anointed *my body*." Mark 14: 3, 8. Water, then, might be poured upon the head of a person, who, according to our Lord's example, might say, his *body* was washed. But if the *whole* body were washed, neither classic Greek, nor Hellenistic, would demand an immersion. *I will sprinkle clean water upon you, and ye shall be clean, or washed.* Ez. 36: 25. This is the only other passage in Scripture in which the words "*pure water*" (*Katharon hudor*) occur. The mode is there fixed: *I will sprinkle* clean, or pure water. But since the Apostle is instructing the Hebrews, who

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had been already baptized, how they were *daily* to draw nigh to God, it is evident that baptism is not referred to in Heb. 10: 22. (Owen). Must Christians be baptized every time they draw near to God?

ROM. 6: 3-6.—Baptists view this passage as their stronghold. From it, they conclude that water baptism is an emblem of the death, burial and resurrection of Jesus. But, (1). there is no resemblance between putting a man into water and Christ's death on the cross. It was on the cross he died, and purchased man's redemption. See John 19. 33, 34. Gal. 3: 13. To say, therefore, as Mr. C. does, that to be upon the cross, would be only like Christ's "*dying*," and not like his death, is not only contrary to the facts in the case, but to a fundamental doctrine of Revelation. His statement is made to cover the weakness of the Baptist reference. If baptism represents Christ's death, we ask the part in that rite which contains the reference. This they dare not attempt to give, when we remind them that Christ *died* the accursed death of the cross. (2). There is no resemblance to Christ's *burial* in immersion. Let Dr. Fairbairn speak here: "As burial was commonly practised in the East, it did not present a *formal* resemblance to an immersion in water; for usually the body, and in particular our Lord's body, was not let down, as with us, into an open sepulchre, but placed horizontally in the side of a cave, and there, not unfrequently, *lifted up as on a ledge*. Such an act could not be said to look like a *dip* into water; and if, on the ground of an *external* resemblance, they had been so associated by the Apostle, it would have been impossible to vindicate the connection from the charge of an unregulated play of fancy." (3). A man rising out of water, can bear no substantial resemblance to the resurrection of the dead. The term (*egeiro*) here used to express Christ's resurrection, and that of the body generally, has no reference whatever to rising up out of a covered state, or condition of the body. The ruler's daughter, and the widow's son, were both raised, but neither was covered in the earth. Instead of having reference to the act of coming up out of the earth, (*egeiro*)

the Greek term translated "raised," verse 4, as Dr. Brown remarks, refers to death as a *sleep*. It is often translated *awake*, Matt. 8: 25; Luke 8: 24. It could be applied to a person restored to life, but who yet lay on his couch. Awake, egeirai, and come forth, anasta, Eph. 5: 14. As applied to Christ, it does not refer to the act of his coming forth from the mouth of the tomb, for He rose *before* He could do that; but to the reunion of his soul and body *in* the tomb; this reunion is truly that in which the resurrection consists. What resemblance to it is seen in a person rising out of water? But the ablest, and latest baptist scholars, (Conant, &c.,) assure us that emersion, or rising out of the water, does not belong to the meaning of baptism. Thus fully conceding that it can have nothing to do, as in fact, so neither in *figure*, with rising up out of any state. (4). If a literal fact has no natural fitness to represent a spiritual truth, the former cannot be an emblem of the latter. The state of a person coming out of water, is anything but agreeable, and has no tendency, but the reverse, to induce thoughts of the beauty of the new and holy life. (5). In verse 5, Paul, still referring to baptism, says, *We are planted*, &c. But we ask, Can you plant, or make a tree grow, by dipping it in the earth—*i.e.*, by putting it in, and taking it quickly out of the earth? (6). The ancient Greeks and Romans never spoke of those persons who were sunk and lost in the deep, as buried. They spoke of them as *not* buried. There is not a passage in Scripture which designates the act of putting a person under water, a burial. This is an important fact. It shows that the baptized are said to be buried, not because they are put under water, but because they have union with Christ's burial. They are buried *with* Him, but not by water. Here, "*with*" means, *along with, in connection with*. Literally, this is impossible. Christ is not now buried, how can any, in this sense, be buried with Him? It is eighteen hundred years since he rose. He was buried in a rock, and not in water. To say, then, that we can be literally buried with Christ, carries with it absurdities as great as the doctrine of transubstantiation,—involving as it does, the assertion of the death, burial and resurrection of Christ, every time a person is dipped!

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This passage Baptists hold teaches also, that baptism is an emblem of our spiritual death and resurrection, and at the same time, of our spiritual cleansing or washing. But spiritual death and resurrection are the same as spiritual washing. They are only different modes of indicating the same idea. But how can the same *visible sign* represent, in the same action, and at the same time, both a washing and a burial? What association of ideas is there between a burial and washing? Surely, washing in a grave is a most incongruous idea, even to us; it would be more so, to a Jew. The Baptist notion involves utter confusion of ideas.

The resemblance traced in this passage is that which exists between the *literal* death, burial and resurrection of Jesus; and the *spiritual* death, burial and resurrection of true Christians. He died and rose, literally. So they die and rise, spiritually. It is, therefore, plain that the reason they are represented as dying, being buried, and rising, is not that in any literal sense all this took place with them, but because Christ both died, was buried, and revived again. Because they are united with Him in what He did, and share in the merits thereof, therefore, are they spoken of as being with Him in death, burial and resurrection. His people died on His cross, lay in his grave, rose in His life. *I am crucified with Christ, and Christ liveth in me.* Gal. 2: 20. It is to this precious spiritual truth Rom. 6th refers. By dwelling so much on water, Baptists obscure it, and mar the gospel of Jesus.

The figurative sense of *dip* will not suit this passage. The figurative meaning of dip indicates feebleness, what is slight and cursory. A person says he dipped into a book, a science, an art, to indicate his slight acquaintance therewith. *Baptized into Christ* is a figurative expression, so is *baptized into one body*;—how absurd to transfer to this phraseology the figurative meaning of dip, and say, There is nothing more than a slight cursory relation indicated by it! Feeling this, the Baptists, in words, drop, 'dip,' and substitute burial; but yet in practice cleave to dip, and do not bury;—a dip can never become a burial. But let it be noted that the natural use of water, protests against founding the idea of burial

on its application in baptism. Emblem is founded upon the natural use and fitness of things. There is much that can be said of the natural use of water: It cleanses, refreshes, quenches, softens, but its natural use is not to bury in. To say, then, that the special, only mode of baptism with water, arises from a sense never in its natural use applicable to water, is unreasonable, and contrary to all custom. If burial is connected with water, Rom. 6, this arises from the fact that Christ was literally buried—from what *He did*, and not from what we do, and cannot refer, as already seen, to any mode of baptism.

The ancient practice of clothing the neophyte, for a week after his baptism, was founded on Gal. 3: 27, "As many as have been baptized into Christ, have *put on* Christ,"—borrowed from Is. 61: 10; and is quite as satisfactory as a theory, as the effort to fix the idea of burial, as essential to baptism, on Rom. 6: 3, 4.

Col. 2: 11, 12, show that there can be no literal burial of a person intended in baptism. Paul sets forth the same truth by two emblems—circumcision and baptism. Literal circumcision was the removal of a *small* part of the literal body; yet he sees in this fact, a fit emblem of the putting off the *whole* body of sin, or of the *body* of the flesh, in a spiritual sense, v. 11. This being so, why must we hold, in regard to literal baptism, that anything more is necessary, than the application of water to a *small* part of the literal body, in order to set forth in emblem, the burial of the *whole* man, in a spiritual sense? If the Old Testament ordinance, which affects but a small part of the literal body, sufficiently sets forth spiritual death and burial, it is absurd to say that the New Testament ordinance *must* literally bury the whole literal man, in order to set forth the same truths. Did Baptists hold that literal circumcision was a cutting round of the *whole* body, from the crown of the head to the soles of the feet, that only *as such*, could it represent the putting off the whole body of sin; they might consistently say, from this passage, that literal baptism was a complete burial of the literal man. But to demonstrate the fundamental error of their theory, we have only to point to the light cutting of the Jew, and ask, Why Baptists let him off with so little,

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when they demand such a laborious and extensive rite at the hands of the Gentile, to set forth the same spiritual truths? As to the idea of a literal burial with Christ, we have already shewn that this involves the grossest absurdities.

But immerse does not bring out the great truths found in Rom. 6: 3, 4. Here we have (1) the fact that sacrificial, substitutionary, death is the only ground of justification, plainly referred to. Where, in all the Scriptures, is this fundamental truth connected with immersion? Absolutely, nowhere. God taught his people to connect these ideas with sprinkling. The sinner's sin is laid on the victim; the latter dies, and makes atonement for the former, whose sins are blotted out, and he is justified—pardoned and accepted. Who does not know that all this was indicated by sprinkling of blood? Another truth, contained in Rom. 6: 3, 4, 5, is (2). that all who are so closely related to a sacrifice as to be justified by it, are *necessarily made partakers of the holy, innocent life of that sacrificial victim*. Where, in all the Scriptures, is this truth attached to immersion? You cannot turn to a single passage. It is taught by sprinkling,—God himself, the teacher. The pure and innocent life of the animal remained in the blood *after* enduring, or passing through death—“*the life is in the blood*”—and was transferred to the sinner, for whom the victim made atonement, to displace his sinful life, and to *raise* him to the possession of a new holy life, even to that of the innocent victim. How was this indicated? Certainly, as all admit, by the sprinkling of sacrificial blood upon his person. This, every enlightened worshipper of the Old Testament realized, when the particles of the sprinkled blood, in which still the life of the victim remained, touched his person. The sprinkling was in order to transfer this life to the sinner. This act of sprinkling, therefore, must have told him that he was as surely made holy in heart by the life of the sacrifice, as he was justified by its death. As blood shed in the sinner's room, it could not but tell him that by the death of another, he was pardoned and accepted; and as those drops of blood sprinkled upon him, still retained the life of the sacrificial

victim as having passed through death, this fact must have proclaimed to him that, it was not his own life, but that of his victim, he must henceforth possess. Thus we see justification and sanctification flowing from the same source—viz., sacrifice—and their inseparable connection indicated by sprinkling. Hence, for an Israelite to say that, he might be interested in the atoning death of a sacrificial victim, without partaking of its life, is seen to be preposterous. All this is seen, also, when the blood of the victim is sprinkled on the altar, instead of the sinner's own person. The sacrificial victim represented the sinner in its death, it did the same, when its blood was sprinkled on the altar. By the latter act, the fact was clearly demonstrated that the life—which remained in the blood after death—was holy, was in closest fellowship with God. And now representing the sinner there,—(the blood as sprinkled on the altar)—told him that he, too, had *risen* to a new, holy life, life in fellowship with God. (3). Justification is not an end, but, as Paul shows, is a means to an end,—justification is in order to sanctification. To stop short at justification, as the false teachers did, would be to separate means from their designed and legitimate results. In the ancient sacrifices, the question to be solved was not so much, How shall the sinner be pardoned, but especially, How shall he receive a new nature,—a life in fellowship with God and his people? To this end, the sacrificial victim must die. By receiving the sinners' sin upon itself, and by its death atoning for them, the victim gained both right and power to impart its own life to them for whom it died. To be able to reach this result, was truly the great end in enduring the sentence of death. "The life was taken from the animal, that the people might have the advantage of it." Where, in the word of God, does immersion teach this truth? But the blood that made atonement, and because it made atonement, MUST BE *sprinkled*, either upon the person, or the altar—which we have seen conveyed in either case, the same idea. It was shed that it might be sprinkled, i.e., that it might represent and impart holy life. Hence, Paul shows, verse 4, the effects of Christ's death upon the Redeemer Himself. Because it rolled away all the im-

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puted sin laid upon Him, He had right and power to return to life, *to rise again*. Christ's resurrection depended upon the character of His death; and because that death was a perfect satisfaction, He could not "be holden of death." In this is proof that He was the true sacrifice, symbolized and typified by the ancient victims; and if so, being a real sacrifice, He has right and power to impart His own life to all, who share in his death. Because He died the death He did, therefore, He liveth, and liveth a quickening Spirit, *i.e.*, able to sprinkle or apply His own blood or life to sinners, who thus rise to a new, holy life in Him, v. 4, 5. This great fact is clearly taught by sprinkling. And, now, when we remember that the sacrifice is identified in the closest possible way with the sacrificer,—that the sacrifice is not so much represented as something done for him, but as something done *by* him, and *with* him—we can see how the Apostle schooled in such facts, his eye resting on sprinkling, could say of all Spiritually baptized into Jesus Christ: They died with Him, (on his cross); were buried with him (in *his* grave); and rose with him in the enjoyment of his life. I am crucified with Christ, nevertheless I live.—Gal. 2: 20. If one died for all, then the all died (in Greek), 2 Cor. 5: 15, is language founded on the same evangelical principles.

Again, it is admitted that, the reason why the Levitical lustrations, or baptisms, appear in such close association with sacrifice, is founded in the fact that holiness, or *purity* of life, rests on sacrificial death, equally with freedom from punishment. The guilt of sin, and the pollution of sin, are washed away by sacrifice for sin. This is the idea contained in Rom. 6. But none of the ancient lustrations of unclean persons, was effected by immersion. How is it, then, possible for us to think that Paul refers to immersion in Rom. 6? All the ideas found in the passage, are contained in the sprinkling of blood, and of water. God taught the church to associate these ideas with this act. It cannot be shown that He has taught it, to attach them to immersion. Will an unbiassed mind for a moment hesitate, under such circumstances, to reject what man teaches (immersion) from the passage, and connect with it what the Holy Ghost teacheth

—I mean sprinkling?—We solemnly believe that a reference to baptism, by immersion, *obscures* the profound and irresistible argument of the Apostle in Rom. 6: 3-5. Substantially, the same argument is found Heb. 9: 13, 14; where the true meaning of sprinkling both blood and water, is fixed by inspired comment.

BAPTISM OF THE HOLY GHOST, Acts 1: 5.—This is described as a pouring out, falling, &c., and the argument from it in favor of water baptism, by pouring, is felt even by Baptists, to be "*powerful*." Mr. C. attempts to escape from its force by telling us that, baptism of the Holy Ghost is never mentioned as an historical fact, but is the language of prophecy; and prophetic language is generally figurative, and can, therefore, supply no argument in favor of a positive institution. We grant, that prophetic language is generally figurative, yet the phraseology of the prophet rests on what already exists, and on what is easily understood. We may not always know what a prophet intends to shadow forth by the figure of a mountain, but we know, if there were no literal mountains, the prophet would not speak in vision of seeing mountains. Just so, the baptism of the Holy Ghost is spoken of in prophecy, as a pouring out. Now, whatever the idea intended to be conveyed by this language may be, the phraseology itself would *never be used, unless the baptism which already existed, and was well understood, was a pouring*. If water baptism was not a pouring out, prophetic and spiritual baptism *would not be described in this language*. Thus, by a fundamental law in the interpretation of prophetic language, we find strong proof in the fact that future and spiritual baptism is spoken of as a pouring, that this must have been the mode of water baptism in general use.—Then, figurative language, according to Dr. Conant, and other Baptist authorities, *retains the image* of some act. Spiritual baptism is said to come upon its subjects, to be poured out, shed forth, to fall upon them. If this language retains the image of an act, it cannot be that of dip, or of anything Baptists do when they baptize. The image of pouring or sprinkling we can see, but not of immersion. But if the

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Apostles were not baptized by the Holy Ghost, Christ's words were not true. He told them they would be. Mr. C. seems to think they were not!! Look again. In John 20: 22, Christ breathed on the disciples, and said, "Receive the Holy Ghost." 'This breathing upon them, was evidently the outward sign. He gave here of the gift, or baptism of the Holy Ghost. Both by types, and in the language of the Old Testament, the extraordinary influences of the Spirit, are represented as a pouring: Priests, kings, and prophets, were anointed. The Spirit is said to be put upon the seventy elders, Num. 11. Again, and again, we are told that, by the laying on of hands, persons received the Holy Ghost. The cloven tongues were the outward sign of the baptism of the Apostles, on the day of Pentecost, which *set* and *rested* on them. In all this, there is no image of a dip. How is this, if nothing but dipping is baptism? God's people, moreover, in historical narrative, are said to be baptized by the Holy Spirit, 1 Cor. 12: 13.—Luke describes the Apostle as filled with the Holy Ghost, and we are asked if this is baptism. This question is put, because the party, who does it, fails to see the difference between the act of baptism and the effects of it. He confounds the act of baptism with the "*resultant*" condition; an error which Baptist critics loudly and justly condemn. Christ assures the Apostles that they would be baptized with the Holy Ghost, to prove that the promise was fulfilled, Luke records the effects of this baptism. This was all that was necessary to be done. If I tell you that I am to accomplish a certain object, by the use of a certain means, I am not required to state historically that the means were employed; all that need requires, is to record that the object is attained. Yet Peter calls it an outpouring; this Luke does record in plain history. Acts 2: 16, 17. By the baptism of the Spirit, we are reminded of an outpouring, not of an immersion, Acts 11: 15, 16. This fact, so ruinous to their system, Baptists can never explain away.

As to the baptism into Moses, in the cloud and in the sea, there is no reference to mode. The effectual separation of Israel from the power of Egypt, and their

identification with Moses to God's service Paul views as the baptism of the former. This was effected by the operation of the cloud, not covering Israel, but coming between them and the Egyptians; meantime, the sea also, aided in preventing Pharaoh's hosts from attacking Israel. The one came not near the other all the night. Ex. 14: 19-22. The parties in this scene, who were immersed, (the Egyptians) were *not* baptized; and the parties baptized, (the Israelites) who were not immersed, were baptized. How Baptists can get anything like a dip—putting in and taking quickly out again—from this passage, is a mystery. Carson, referring to the fact that Israel went through the Sea on dry ground, says, Moses "got a dry dip"!! Such views may make infidels laugh, but enlightened Christianity must thereat hang down her head.

The Old World was immersed, but it was not baptized. Noah and his family were baptized, but they were not immersed. 1 Peter, 3: 21. Baptism here consisted in being saved from immersion.

In conclusion, I present a summary of what I have proven. From the Classic field, I have shown that the primary meaning of baptizo does not imply any action—that it indicates state, or condition, and therefore, cannot be translated dip. I have shown that Baptist authors contradict one another, the same author also contradicts himself, and that they have never yet agreed as to what that action or mode is which they call "one baptism."—I have shown that, with great unfairness, they parade, as concessions to Baptist principles, certain statements of Pede-baptist authors, wholly contrary to the intention of those writers, and wrest their words to suit ideas never contemplated by them. I have shown that the translations, ancient and modern, of the Scriptures, are opposed to the iron theory of Baptists. I have passed into the New Testament, and, there, also have shown that, there is no foundation for the theory that baptism is dipping—that dipping is not baptism, being nearer the truth.

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**THE CHILD OF A BELIEVER A MEMBER OF
THE CHURCH, AND, THEREFORE,
ENTITLED TO BAPTISM.**



We now propose to prove that the infant of a believing parent, or of a professor of religion, is a Scriptural subject of baptism. We start with the following summary, based on the connection between the Old and New Testament:

(1). The covenant with Abraham, is the covenant of grace, and therefore did not belong exclusively to the Jewish dispensation, and did not pass away with it, but is yet in force. (2). That covenant confessedly embraced professed believers and their infant children; and since it remains, it embraces them still. (3). All who were embraced in the covenant had a right to the seal; and those now embraced have the same right. And since professed believers, and their infant children, did receive the seal of the covenant by express command of God; the same characters must receive it still, unless expressly forbidden by God. (4). As circumcision was the first seal, and was administered to professed believers and their infant children; so baptism is now the seal, and must be administered to the same characters. Or, (1). The Abrahamic covenant was and is the covenant of grace, and the church of God, as a people in covenant with him, was organized on this covenant. (2). As the church was organized on the covenant, the church embraced in its membership all who were embraced in the covenant, viz., professed believers and their children. (3). The Christian church stands on the same covenant, and is, therefore, identical with the Abrahamic church, and embraces the same characters in its membership, viz., professors and their children. (4). All embraced in the covenant, and church membership, are entitled to the

initiatory rite; and since professed believers and their infant children did receive circumcision, which was the first initiatory rite; the same characters, being still embraced in the same covenant, and in the same church, have right to baptism, which is now the initiatory rite.

The only points requiring proof in the foregoing, are (1). that the Abrahamic covenant is still in force, and (2). that circumcision was a seal thereof in its spiritual aspect.

(1). That the Abrahamic covenant is still in force, as the basis of the Christian church, is evident. This point is not merely incidentally mentioned in Scripture, but stated there, and fully argued, in defending the truth and purity of the gospel against false teachers. This is Paul's principal object in Romans, 4th chapter, and in Gal., 3d chapter. Here he authoritatively shows that the Gospel was preached unto Abraham—that Abraham did not believe one thing, and the Christian church another,—that Abraham did not do one thing, and Christians another,—that both did the same thing, viz., *believed* in order to salvation. If we wish to know how a sinner is saved, Paul shows us, we must ascertain how Abraham was saved—we are blessed in the same way, and with the same blessing as that illustrious patriarch was.—Hence, he is our father, *i.e.*, pattern or example, and, hence, too, we are heirs with him of the SAME INHERITANCE. But the only inheritance, which it is possible for us Gentiles to possess, in common with Abraham, is what consists in spiritual privileges—our common inheritance, must be our common religion, justification by faith, and the innumerable blessings therewith connected. What Paul preached as his Gospel, and besides which there was no other, was not something different from what Abraham believed, but precisely the same. Gal. 3: 8. It is worse than madness, to say that the Abrahamic covenant has passed away; Paul knew of no other gospel than it contained. But Paul goes farther than this. In his several defences at Jerusalem, he maintained that his persecutors were apostates from Moses and the law, *while he was a true and faithful citizen of the Theocracy*. In Acts 23: 1, he distinctly affirms that he lived since his conversion

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as a citizen to God—this is the true rendering of the original—he claims to be a theocratic citizen, a true member of the true Jewish Church. (See Alexander in loc.) In chap. 24: 14-16, he reiterates the same claim, and asserts that he adhered to the Old Testament God, to the Old Testament Scriptures, and to the Old Testament Hope, or Messiah, and conscientiously and habitually labored to discharge his duties to the Theocratic King, and to men, as fellow-citizens in that Kingdom, that, therefore, the charge of apostasy brought against him by the Jews, was unjust, and could not be sustained. Then, in chap. 25: 6, 7, he shows the absurdity of the position, in which his accusers placed themselves: He was in harmony with the constant and earnest religious longings of the Fathers and twelve tribes—if crime he had committed, it was holding too firmly and intelligently to the ancient faith and hope. Under such circumstances, how astonishing that he should be put on trial for his faith by *Jews!* Such is his line of argument. He was “a fellow-citizen with the Saints. Eph. 2: 19. And because he proved that such was his present religious standing, and showed that he preached nothing inconsistent with such a position, “Saying, none other things than those which the prophets, and Moses, did say should come,” he was acquitted by his Judges. *This man doeth nothing worthy of death or of bonds*, is their united and hearty decision. Paul was no innovator or schismatic.

Suppose, now, a Baptist minister arraigned, like Paul, by the Jewish Sanhedrim, for contempt of Moses and the law. Satisfactory evidence is supplied, that he had often spoken in light terms of the Old Testament, said that the gospel was never preached until Jesus rose, that the Abrahamic covenant was swept away, that circumcision had no religious value, and sneered at the idea of infant church membership; we ask, “Would he not have been condemned by the court which acquitted Paul? Most inevitably. The Jews could have easily shown that their *Fathers’* God taught principles directly antagonistic to such views, that such doctrine was not from heaven, and could not be believed, even, though “a sign or wonder” were wrought in its favor, that God allowed this to be

done to prove their fidelity to Him. See Deut. 13: 1-11; a passage which may have been in Paul's mind when he said, So worship I the God of *my Fathers*. The Baptist would have been, clearly, viewed as a setter forth of strange gods, and not of their Fathers' God; and could not escape the penalty attached to such a sin! It is simply impossible to suppose that Paul held baptist principles. Can any intelligent man, who knows how Baptists preach about the Old Testament and its dispensation, for a moment imagine, if Paul had been a Baptist, he could have escaped from the grasp of the Sanhedrim? Here is a true test. Baptist principles are destitute of the necessary elements to stand it. No honest Baptist could have assumed Paul's position, or constructed his line of argument, or used his language, on the occasions to which reference is made. As a matter of fact, no Baptist ever does—they all keep as far as possible from it. If Paul defended himself from the rage of his persecutors, by maintaining that, "Christianity was really the genuine continuation of the Old Testament Judaism," that while he was the Apostle of the Gentiles, to build up the New Testament church, he was, at the same time, a faithful member of the *true* Theocracy, or Old Testament church—a position in which an honest Baptist would scorn to place himself—is it not clear that Paul could not be a Baptist? Our Saviour was also placed on trial, for opposition to Moses and the Prophets, or to the Old Testament Dispensation; but his persecutors could not prove the things whereof they accused Him—their witness did not agree. Had he come to destroy, as the Baptists teach, and not to *fulfil*, i.e., to carry out to the full and proper development what already existed in religion, how easy as the law of Israel stood, to fix upon Him the crime of capital offence! If Jesus introduced a new religion, refused to admit the Abrahamic covenant as a basis on which to organize His church, then, as Hegel held, was the case, Jesus was *legally* put to death! The Jews could not, according to their law, do otherwise than slay Him, and are, therefore, free of His innocent blood!!

Referring, again, to Paul, we are taught in Eph. 2: 12, what constituted the special privilege of being a

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citizen of the Theocracy. It was to believe in Christ as the only Saviour—"The whole commonwealth of Israel pointed to Christ"—for the Gentiles, when aliens therefrom, "*were without Christ.*" No wonder therefore in preaching Christ, the Hope of Israel, Paul claimed to be "a strict adherent of the old religion, and able, conscientiously, to claim his birthright as a faithful member of the Theocracy, or Jewish Church, and as such, guilty of no *treason*, or disloyalty to God or man." (Alexander). When he visited Rome, he assured his countrymen, there, that it was his consistency as a Jew, his enlightened and comprehensive views of the Old Testament, that made him preach what he did, and brought him bound as a prisoner before them. "*For the Hope of Israel, I am bound with this chain!*" Acts 28: 20, 23. Like old Simeon, he felt if Christ was a light to lighten the Gentiles, He was still the glory of his people Israel. This HOPE was the substance of Paul's preaching, Acts 26: 6, 7, 22, 23, *and the essence of the Gospel.* We declare unto you glad tidings, or the gospel, says Paul, how that THE PROMISE which was made unto the fathers, God hath fulfilled the SAME. Acts 23: 32, 33. This is the promise made to Abraham, and because repeated unto the fathers, therefore, called the covenants of *the* promise, (of Christ) Eph. 2: 12. (Greek). In Rome, mistress of the Gentile world, Paul was not ashamed to preach, as his gospel, the truths of the Abrahamic covenant,—in which is found the Hope of Israel, and Saviour thereof; and thus he witnessed to the faithfulness of God, who promised to Abraham that he would be the heir of the world. This fact, that Paul preached at Rome the truths of the Abrahamic covenant, is, indeed, a pledge that Abraham's religion would possess the whole earth, and it thus becomes a fitting termination of Paul's toils, and of Apostolic history. And, thus too, Paul shows that the Apostolic commission was the means appointed by God to secure the fulfilment of that promise given to the father of the Faithful; for in carrying out his commission, he preached the fulfilment of the promises made to Abraham. Acts 28: 17, 20, 23. Strange, indeed, if God in making the covenant with Abraham, and in

giving him a practical illustration of its operation in his own family, should include infants in it, and afterwards turn them out, when He appointed means to carry out its principles in its world-wide aspect—in its true fulfilment. The church organized in the household of Abraham, was like the New Testament Church, a missionary Church—“*its field was the world.*” Starting with the Mesopotamian Shepherd, it looked out upon all the sinful families and nations of the earth, its godlike design being to reclaim all from the sway of Satan, and bind them in holy and everlasting allegiance to their true and gracious Sovereign—the Great Jehovah, God of the whole earth. What, at first sight, looks like exclusiveness about it, more carefully examined, is discovered to be a necessary and wise arrangement, to secure this all-comprehensive and benign result. Establishing itself in the family, in order to evangelize this first of all societies, and foundation of all, it at once gives a pledge of its efficiency, and adopts the only possible method, in which its wise and glorious mission can be truly realized. For if the family, as such, pass not into the church, it is impossible that the church, can ever be as wide as the nation; and, therefore, contrary to many precious promises, the nations cannot in truth be evangelized. When young as well as old—when all the *families* of the nations are brought into the church, then only, can the Abrahamic covenant be considered as reaching that lofty eminence destined for it by the God of the Patriarchs, and descried by the rapt eye of many a Prophet. That covenant contemplated, in its wide and gracious embrace, all the families of the earth. In beautiful and striking harmony with this view, does He, who is at once the SEED of Abraham and his GOD, speak, when he puts the commission into the hands of his Apostles, and bids them make Christians of all nations. God is here carrying out what He long ago began. The Apostolic commission is the means, by which Jehovah raises the Abrahamic covenant from its twilight obscurity to its midway heavens, that the Sun of Righteousness it contains, may give light to the benighted nations. If the Abrahamic covenant will not possess the nations, what becomes of the Divine promises made to that

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Patriarch? but if it must possess them, then, as this is not yet the case, plainly it must still *exist* in the attitude of an expectant, waiting and reaching forth to this destiny. The Commission, and the Abrahamic covenant, as the very wording of both shows, must be viewed in the closest possible connection. The Baptist church was not organized in Abraham's family; neither can it be, as such, the one which received the command, "Go teach *all nations*." That this covenant is still in force, See Acts, 3: 25, 26; 13: 32, 33. Rom 15: 8. Matt. 8: 11. Rom. 11: 16-29.

Nowhere, in Scripture, do we find any record of the abolition of the church found on this covenant, and a new, different church organized. The three thousand converts on the day of Pentecost, were *added* to the existing church. That existing church of Christ, is not represented as separated, even outwardly, from the corrupt Jewish church, previous to that day. Pentecost sends us to Jesus, Jesus sends us to Moses and the Prophets, who send us to the God of Abraham, Israel, and Jacob, the Founder and Preserver of His Church. We can, at best, be but partakers of the root and fatness of the *old* olive tree. Let us remember that we bear not the root, but the root beareth the Gentile Church. Rom. 11: 16-18.

IN THE SECOND PLACE, that circumcision was a seal of the Abrahamic covenant in its spiritual import, is evident, (1). from the promises made to the circumcised. To all such, Jehovah said, "*I am thy God*." Gen. 17: 7. This includes all that God can promise, or the church enjoy, in earth or heaven, in *all* time, and in all eternity. "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God." Deut. 30: 6. This shows what view Moses took of circumcision. The truth is, as Dr. Candlish remarks, "Circumcision, as given originally to Abraham, had exclusively a spiritual meaning." Nor does the promise of land given to Abraham, militate against this view. For Paul holds that Abraham understood the promise of Canaan to refer to the heavenly city, the new heavens, and the new earth. This was the country, or *Fatherland*, which we are assured by the highest

authority, the Friend of God sought, Heb. 11: 14-16. In any other view of this matter, God would be ashamed to be called Abraham's God. If Abraham sought heaven, and believed promises concerning it, promises referring thereto must have been made to him; and if not found in this promise concerning Canaan, where do they exist in Scripture record? But Paul also holds that Abraham had a *personal* interest in Canaan. Heb. 11: 8. Not literally, but truly—as a type, symbol and sacrament of the heavenly inheritance—as what was really and fully God's meaning, in giving the promises concerning the land. Abraham had Canaan, when he could see through its instrumentality, "*That city whose builder and maker is God.*" To say that the promise—to thee will I give this land—made over and over again to Abraham, means that it was to be given to his posterity, *four hundred years after*, is most unsatisfactory. The promise specifies Abraham's *own* interest in the land, as well as that of his seed. It runs, To thee AND to thy seed. Stephen, Acts 7: 5, takes special notice of Abraham's personal interest in the land; and the whole drift of that profound defence, is, that only he who could penetrate through the outward earthly shell, in which the divine revelations were wrapt, and lay hold of the spiritual truths contained therein, possessed, either part, or lot, in ancient promises. As a good man not circumcised, on the authority of Paul, may be said to be circumcised, because he has the thing signified by it; so Abraham possessed Canaan, because he enjoyed what it signified; to wit, *rest with God*. To Isaac and Jacob, God promised likewise, to give Canaan; but, if not realized in the sense just explained, the promise to them has never been fulfilled. For four hundred years Abraham's seed were not permitted to enter Canaan; a fact, doubtless, intended to teach Israel in all time to come, that the promise of that Land *did not* mainly contemplate a *literal* inheritance, but involved something higher, and more worthy of God. And thus, the true-hearted Israelite, who gained literal possession of Canaan, did not feel the promise of its inheritance, or full possession exhausted by this fact; for, like Abraham, he viewed himself as a *stranger* and *sojourner* with God, Ps. 39: 12.

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looking for another country and rest, even an heavenly, as the promised inheritance, Ps. 95 : 7, 11, (compare Heb. 4 : 7-10), aye, he plainly states that God, and not land, is his portion and inheritance, Ps. 16 : 5.—But, that circumcision is connected with spiritual promises, is placed beyond all doubt by Paul, when, in Gal. 3 : 17, he speaks of it as ratifying the "*covenant in reference to Christ.*" Then, (2.) persons who never constituted a part of the Jewish nation, or claimed any land in Canaan, were circumcised. How could this be, were it merely a Jewish national distinction? Of, about, one thousand persons circumcised, at first, in Abraham's household, only *one* was his descendant; and that one never sought to identify himself with the Jewish nation. Persons bought with money were circumcised, but in all such cases, there could be no reference to temporal and earthly possessions, but only to spiritual and eternal privileges. All in Abraham's household, whatever their civil and domestic relation, must be believers, and, therefore, circumcised. Gen. 18 : 19. Then, too, the stranger was, by express law, excluded from a share in the land of Canaan; for this kind of inheritance was settled by lot, and entailed on the Sons of Israel. But the stranger was circumcised. We thus see that men might receive the token of the Abrahamic covenant, when there could be no reference to temporal promises. Can Baptists produce one example of circumcision, by divine authority, in which there was no reference to spiritual privileges, but only to temporal blessings? *They cannot give one.* Then Ishmael's descendants were circumcised, and are to the present day; Keturah's sons, and their sons, were circumcised; Esau and his descendants, the Edomites, were the same; but where do we read that these peoples mingled with the Jewish commonwealth, and formed one nation with them? All were bound to believe the promises concerning the coming Saviour made to Abraham, and, therefore, were circumcised. Truly does Dr. Fairbairn say, "*There never was a more evident mis-reading of the palpable facts of history, than in the disposition so often manifested, to limit the rite of circumcision to one line merely of Abraham's posterity, and to regard it as the mere outward badge of an external*

national distinction." It has been shown by Rev. S. C. Kerr, after careful examination of all Scripture passages bearing on the point, that circumcision, instead of indicating mere nationality, was always a token of church membership, that it had reference, as in Abraham's case, so in all others, to spiritual privileges alone—as appointed by God, the REGENERATE ALONE *had right to it.* (3). It is certain that circumcision was a sign of regeneration. Paul refers to it in no other light, he sees it to be the sign of the "putting off the body of the sins of the flesh." Col. 2: 11; a symbol of the circumcision of the heart. Rom. 2: 28. With this view, Moses is in harmony, who exhorts Israel to love the Lord, appealing to the true meaning of their circumcision, to stir them up to this duty. Deut. 10: 16. So are the Prophets. Jeremiah exhorts the people to seek new hearts, by saying: *Circumcise yourselves to the Lord.* Chap. 4: 4. Then the unregenerate are represented as the uncircumcised in heart. Acts 7: 51; Lev. 26: 41; Jer. 9: 26. Candlish is right when he says: "Circumcision was to Abraham precisely what baptism is to us—the seal of his engrafting into Christ; and as such, it was administered to the infants of his house. The child, eight days old, as well as the aged patriarch himself, received the sign of circumcision—a seal of the righteousness of the faith which Abraham had yet being uncircumcised." (4). Circumcision was spiritual, for it was the token of a spiritual covenant. Gal. 3: 17. Rom. 4: 11-17. This covenant was made in reference to Jesus, who is its essence. He who had been known as the Bruiser of the Serpent's head, and the Seed of the woman, is, in it, Abraham's Seed, the Saviour and Possessor of the nations. Believing in this coming Deliverer, both Abraham and his posterity are saved. So spiritual is the covenant, that *only* they who are begotten by the power of God, unto salvation, are esteemed in it as Abraham's posterity. Rom. 9: 8. Now, circumcision is the token of this covenant. Gen. 17: 11, and is even called the covenant, v. 10. "*my covenant shall be in your flesh.*" v. 13. How is it possible to view circumcision in this light, unless it *signifies as much, and the same thing*, as the covenant itself? If the one was

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spiritual, referring to faith in Christ Jesus, so must the other be. Compare the way in which Christ speaks of the Lord's Supper—"This is my body"—"this is my blood of the New Testament—this is the New Testament"—and also what Paul says, "This cup is the New Testament"—So circumcision is the covenant. "It is not a little remarkable, (says Candlish) and not a little satisfactory, to trace so exact a resemblance between the words in the case of these two sacraments. It *proves* the substantial identity of all the sacraments, as seals of the same covenant,—the covenant of grace." (5). That circumcision was spiritual in its import, is evident from the fact that Paul designates it a "seal of the righteousness of faith." Rom. 4 : 11. Righteousness of faith is a succinct expression for "the righteousness which is of God by faith." Phil. 3 : 9. The faith, which attains to this righteousness, is such faith as Abraham had. Paul's object, doubtless, is to show that, wherever there was the same kind of faith as that of Abraham, there was the possession of justifying righteousness. Now, Abraham's faith rejected all works and human merit, Rom. 4 : 5, and embraced the promise of life through the coming Deliverer, even the Lord Jesus Christ, whose day he "*saw and rejoiced*;" and embraced that promise just because God made it. This is justifying faith in all ages. Circumcision was a seal, or proof, that Abraham was justified in this way, and not by works. Baptists, however, say that circumcision was to Abraham what it was to none else. This view is taken to save their system from destruction. For, admit, that circumcision was to Isaac eight days old what it was to Abraham; and what becomes of the Baptist objections to infant baptism on the score of inability to believe? The seal of righteousness by faith, is set on Abraham's infant son. If Abraham obtained certainty of his personal acceptance with God, in connection with his circumcision, as Baptists teach, Abraham must have gained this knowledge by a process like the following: Circumcision is the seal of God, to attest that the sinner is saved by faith—I have faith, therefore, I am accepted of God. To teach that circumcision *directly* assured Abraham of his justified state, is to give that rite

a place and importance wholly adverse to the principles on which God dealt with that Patriarch, or with any other justified sinner, and makes it dim the glory of grace and faith. It turns the mind from the importance of faith, to contemplate an external mark, or a work, and thus teaches a most pernicious doctrine. In the passage cited, Paul is opposing men, who held that circumcision justified its subject. In the first blush of the matter, it is plain his object must be to teach these errorists that, their circumcision cannot rank higher than Abraham's, that as in his case, it must direct *their* thoughts away from itself, and every other rite, to the righteousness of God, as gained by faith alone. They were circumcised, and drew from the fact a deadly doctrine, Paul's object, in the passage, must surely be, to give them a correct view of the place circumcision ought to hold *in their own case*. Whatever reference he makes to Abraham must bear on this point. How would it correct their abuse of circumcision, to tell them what it was to Abraham, unless Paul meant to assert that it taught *them* a similar doctrine? The Apostle must intend to teach that, what circumcision was to Abraham, that it ought to be to them. It was to Abraham, as Conybeare translates the passage, "*a seal to attest the righteousness which belonged to his faith.*" The grand object of Abraham's circumcision, was to show him that he was justified through faith; it surely could do no more for them. Baptists make Paul's statement about circumcision, as a seal, prove nothing, by making it refer to a point not in dispute, and not before the Apostle's mind. Paul's opponents did not deny that Abraham was a justified man, or that he knew that such was the case. The point they stoutly contested, was the way by which he was justified. The question to be settled was: *How* was he justified? Paul says, his circumcision answers the question. It was by faith. Had not Paul viewed circumcision as a witness or proof of the doctrine, that the justified by faith alone can live, he never could have introduced Abraham's case in this connection. Nay, to make circumcision prove that Abraham was saved, without a distinct reference to the way of his salvation, would have a most pernicious tendency on the mind of

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Paul's opponents; who could reason thus: Abraham's circumcision proved to him his certainty of eternal glory; how can our circumcision prove less to us? They could have demanded of Paul, to prove that circumcision meant one thing to Abraham, another to them, or to his descendants. *What Prophet ever taught such a doctrine?* There is nothing more said of circumcision in Abraham's case, than is said of it in its general application. When Paul says, *circumcision is that of the heart, in the Spirit*, he does not refer to Abraham's case in particular, but to the true and universal import of that rite. *Circumcision is, &c.* So Moses. Deut. 30: 6. Consequently, to confine circumcision as a seal of the righteousness of faith to Abraham, individually, is preposterous. It was never anything else, as designed by God. Besides, the whole context presents Abraham as a pattern, or "*father*," an example both to *Jews* and *Gentiles*, of the way in which God justifies the sinner. To make circumcision something *peculiar* to him, is strangely to overlook this fact. Baptists might as well hold that justification was a doctrine peculiar to Abraham, as to hold that circumcision was a seal only to him. And what sensible man ever reasons from what is particular, or peculiar to an individual, to what is general or applicable to all? But if the Baptists are right, Paul must do this, or, as already stated, he does nothing. Let the implied absurdities rest on the Baptist system, not on our great Apostle. "Circumcision was a sign by which the Jews were reminded that the whole nature of man is corrupt, and requires to be cut off; moreover, it was a proof and memorial to confirm them in the promise made to Abraham, of a Seed in whom all the nations of the earth should be blessed, and from whom they themselves were to look for a blessing. That saving Seed, as we are taught by Paul, (Gal. 5: 16,) was Christ, in whom alone they trusted to recover what they had lost in Adam. Wherefore, circumcision was to them what Paul says it was to Abraham, (Rom. 4: 11;) viz., a seal by which they were more certainly assured that their faith in waiting for the Lord, would be accepted by God for righteousness." (*Calvin*.)

I have now shown that the Abrahamic covenant is still

in force. "Christ has redeemed us from the curse of the law, that the blessing of Abraham might come on the Gentiles." Gal. 3: 13, 14. And (2.) that circumcision was a seal of this covenant in its spiritual aspect. Hence, says Dr. Hodge, "The blessing promised to Abraham, in which the Gentiles participate through Jesus Christ, can be none other than redemption. As that blessing was promised to Abraham on the condition, not of works, but of faith, the Apostle, hence, argues, that in our case also we are made partakers of *that blessing* by faith, and not by works. This was the covenant of which circumcision was the seal. *All*, therefore, who were circumcised, *professed to embrace the covenant of grace*. All the Jews were professors of the true religion, and constituted the visible church, in which, by *divine appointment*, their children were included. This is the broad and enduring basis of infant church membership." Moreover, if baptism were not the sign of the Abrahamic covenant, how could Paul say, that the baptized Gentiles were not only Christ's people, but also Abraham's Seed? Gal. 3: 27, 29? Unless baptism introduced the Gentiles into the Abrahamic covenant, how could they be called his Seed? And how could baptism introduce them into this covenant, unless it was the sign thereof? Having thus proven all that was assumed in our formula, on page 53, the conclusion is irresistible: — Children must now receive the initiatory sign of the covenant—they must be baptized. "The practice of infant baptism does not rest on *inference*, but on the *continuity and identity of the covenant of grace to Jew and Christian*, the sign only of admission being altered." (Alford).

THE THEOCRACY OR PEOPLE OF GOD.—The Baptist controversy can never be settled, unless we get Baptists educated on this and kindred subjects. The distinction which we make between what is civil or political, and what is religious, had no place in the mind of a true Israelite. To him *both fields were alike religious*. Obedience to the voice of God was the one motive and principle of action. God was King in Jeshurun,—the State was the Church, and piety and loyalty were the same. The

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political with the Jew, was not the same as the political with us, they did not stand separated from, or opposed to, each other. A fact that Baptists overlook. "Civil and Sacred were not distinguished; municipal immunity was identical with religious privilege, and a spiritual meaning was attached to dress and diet, as well as to altar and temple." (Eadie). The Theocracy was a Kingdom of priests, and as such, was called to know God, to draw near to Him and serve Him. It was a holy nation, called to be holy, even as God Himself is holy—I am the Lord your God, which have separated you from other people. And ye shall be holy unto Me; for I the Lord your God am holy, and have separated you from other people, *that ye should be mine.* Lev. 20: 24-26. The design of the Theocracy was to establish a *community of Saints*—a *Divine Kingdom*, and to exhibit the excellence and happiness inherent in such a constitution of things. Jehovah designates Israel His Saints, a people *near* unto Him. Ps. 148: 14. The dignity and calling of Israel, fill the mind of Moses when he utters the glowing language: "Happy art thou O Israel; who is like unto thee, O people, saved by the Lord, the Eternal God is thy refuge, and underneath are the everlasting arms." Jehovah most clearly sets forth the nature and design of this Kingdom, when he says, by the mouth of Jeremiah, I have caused to cleave unto me the whole house of Israel, and the whole house of Judah; that they might be unto me *for a people, and for a name, and for a praise, and for a glory.* Jer. 13: 11. See Deut. 26: 16-19.

In the light of these facts, we can see how grievous and far-reaching is that Baptist error which represents the Old Testament Kingdom with its rites, and ceremonies to be so outward, and earthly, that we cannot reason from them to the New Testament Kingdom. True religion, being founded in the nature of God, cannot change. John 4: 24. The heart God required in all religious service, then, as now. Deut. 10: 12. "Sacrifices of any kind were *acceptable*, only in so far as they expressed the *feeling* of a righteous soul." Love was represented as that which fulfils the law. Ex. 20: 6. Deut. 30: 6, 20; hatred as its violation. Ex. 20: 5. The law is spiritual.

Rom. 7: 12, 14. Hence Christ fulfils, but does not destroy the law, Matt. 5: 17-19; and shows that he is the prophet, like unto Moses, by thoroughly entering into its spirit. Mere outward service was always rejected by God, Ps. 50, throughout; Is. 1: 10-15. Hos. 6: 5-7, &c. All the ordinances of the Jews were symbolical. That is, the outward rite or action was intended to express religious views and principles, which the worshipper must recognize and heartily concur in. "It was the conscious recognition of these views and principles, and the exercise of the feelings growing out of them, for which more immediately the outward service was appointed, and in which its acceptability with God properly consisted — without these the whole would have been a false parade—an empty and meaningless form." (Fairbairn.) Israel was to be religious in eating and drinking, in tilling their soil, in lying down and rising up, in birth and in death. Heaven-born religion was to surround and press upon them in all times, and in all places, like the atmosphere of their sacred land, and in it they were to live, move, and have their being: Specifically, the religion of the Lord Jesus Christ, who was revealed in the first promise to Adam and Eve, seen by Abraham, trusted in by Moses, Heb. 11: 26, the Guide and Stay of Israel in the wilderness, 1 Cor. 10: 4, 9, represented by Altar and Temple, priest and sacrifice, candlestick and ark, mercy seat, and the glory which overshadowed the cherubim; He is the Lamb slain from the foundation of the world, Rev. 13: 8, the propitiation for the sins that are past. Rom. 3: 25. Christ was the Jehovah of the Old Testament, whose merits and grace were represented to the ancient worshippers by Mosaic rites, as the only ground of their salvation. This Paul establishes beyond the reach of doubt in his epistle to the Hebrews.

Hence, then, to assert, as Baptists do, that "*flesh*" was all the Old Testament Theocracy required to give a right to a place in it, and to its ordinances, is most untrue. The distinction between Israel, according to the flesh, and Israel according to the Spirit, existed then, as well as now. Gal. 4: 29. The latter alone were heirs of the promises. Augustine says correctly, "The faith of Abra-

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ham was the Seed of Abraham," and a greater than he, flatly contradicts the Baptist dogma; Paul affirms that not the children of the flesh—but the children of the promise are the Seed. Rom. 9: 8. If flesh introduced into the ancient church, church membership must have been limited, in it, to the natural descendants of Abraham; there could have been no proselytes to such a religion, nor could any one of Abraham's descendants be excluded from it. Nay, its foundation must have been more rotten than that of any mere civil nation. It is the acknowledgment of certain principles, and faithful obedience to them in life, far more than mere flesh or identity of race, that constitute the basis of mere political Kingdoms. A man's flesh does not change when he betrays his flag, or when his country expatriates him, or when he becomes a member of another Kingdom from that in which he was born. Christ denies that the unbelieving Jews were children of Abraham, John 8: 39-44. So does John Matt. 3: 9. *He is not a Jew who is one outwardly.* Rom. 2: 28. According to Baptist views, how could God say, He planted Israel a *noble vine, wholly a right seed?* Jer. 2: 21. It must have been degenerate in its very nature! and it could not be expected to bring forth anything but *wild grapes!* It was all vain to say it was the *choicest vine!* Is. 5: 2, or the perfection of beauty! or the good olive tree!! Israel was lopped off the *good olive tree*, not for lack of flesh, but for lack of faith. Rom. 11: 20. Was it equitable dealing to make flesh the principle in founding a church, and then to reject it for unbelief, though its flesh had remained pure as at the beginning?

If God expects good grapes, He takes care to plant his vineyard in a fruitful hill, and with the choicest vine. In Ex. 19: 5, 6, Israel's character, as it ought to be, is clearly defined. (1.) They are a peculiar treasure to God. Are the unconverted God's *own* treasure? (2.) They are above all people. Is a nationality founded on flesh above all other nationalities? Israel rests on grace, saved of Jehovah; He has not dealt so with any other nation. Ps. 147: 19, 20. (3.) They are a Kingdom of priests unto God, and a holy people. (Compare 1 Pet. 2: 9.) The

truth is that church membership in the Old Testament, and in the New, is precisely *the same*, and involves the same principles. *Regeneration in both constitutes church membership, in God's sight; the profession of faith constitutes church membership in man's sight.* This was always the case. Professors, and their children, were always regarded and treated as church members. The church was organized in the household of Abraham, at a time when it must have contained about two thousand souls. He was a believer, and all were professors of faith. Gen. 18: 19. The Israelites who entered Canaan were all professed believers, Heb. 3: 18, and the great majority of them must have been truly regenerate, true servants of God. Josh. 24: 31. Jer. 2: 2. To suppose a Jew who did not profess faith and obedience to God, to yet hold his place, constitutionally, in the Old Testament Church, proceeds from gross and shameful ignorance. Such an one was regarded and treated as a rebel—his punishment was summary and severe. If the constitution of the Jewish church did not discriminate between “converted and unconverted,” as we are sometimes told, what right had it to reprove or punish sin? Demanding nothing but flesh, what right had it to be dissatisfied with the works of the flesh? What King can find fault, if his subjects live in accordance with the constitution his own wisdom framed for them? Baptist theory would give the Jewish nation a constitutional right to sin, would take the rod out of the Divine hand, and convert the Great King of Israel into a patron of transgressors!

Baptists sometimes admit that the Jews were regenerated by the use of the ancient rites, but yet hold that these rites were carnal. This we have seen to be an incorrect view of the ancient rites. It is founded on what Paul says about the Jewish ordinances being “beggarly elements,” “carnal ordinances,” &c. But Paul never speaks in this manner, except when used by carnal men for carnal ends. In such circumstances, we can speak of New Testament ordinances as carnal and beggarly. Separate baptism and the Lord's Supper, from their true spiritual import, and convert them into agency, as many Jews did with Old Testament ordinances, to overthrow

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the doctrine of justification by faith, then, these sacraments are weak, carnal and beggarly, too. But viewed in connection with God's purpose, in appointing them as means of grace, it would be blasphemous to speak thus of them. And to say that God did not attach spiritual ideas to the ancient ritual, and intended Israel to do the same, must be greatly offensive to Jehovah. How, we may earnestly ask, could spiritual results flow from the use of mere carnal ordinances? That which is born of flesh is flesh. How could spiritual men take delight in mere carnal ordinances? How dearly David loved the ancient tabernacle. Christ is found in the temple, not holding its forms of worship up to contempt as carnal, but filled with zeal for the honor of His Father's house. Paul himself observed the Jewish rites *after* his conversion. Acts 18: 18; 21: 26. James, and the many thousands of believers at Jerusalem, the devout Ananias, and all the Apostles, did the same. Acts 21: 20; 22: 12. How was all this, if these rites were wholly carnal? No! the services of the Old Testament required faith, and pertained to conscience, and had a spiritual element in them all. It is this spiritual element which lays a firm and immovable basis on which to rest, when "drawing conclusions from the nature and administration of the one to the nature and administration of the other." This, Baptists feel, and hence their efforts, at the sacrifice of the Divine honor, to represent the Old Testament ordinances, as merely carnal. If baptism, *e.g.*, is not more spiritual than circumcision, the Baptist theory crumbles to atoms. We should know where our strength lies.

A FIXED PRINCIPLE OF SCRIPTURE.—The parent being the Divinely constituted representative of his child, in entering into covenant with God for himself, introduces his child also into the same covenant. The child is, therefore, regarded and treated, and spoken of, as making the same profession as that of its parent. *It is a professor of religion.* To deny that such a principle pervades the Scriptures, is worse than foolish. It is seen in all God's covenants with man. In the covenant with Adam, and with Noah. In God's covenant with Abraham, Isaac,

eight days old, is regarded and *treated* as his father, the Friend of God, and Father of the Faithful. It no less clearly governs the Sinaitic covenant, Ex. 24, when first given, as well as in its revival in Deut. 29 : 10-15. Here the "little ones" are expressly spoken of as entering into covenant, which could be done, only by their representatives. Now, this principle, so clearly and Divinely established, cannot pass away, for it is founded on the relation which parent and child sustain to each other, and their mutual allegiance to God, who promises to be the God alike of parent and child. Had the child any other right or lawful choice, it might be objected that it was not bound by the parent's act ; but it must either take God, as its God, or perish. Besides, the parent's relation to God, binds him to extend his influence over the child in the interests of the Divine honor and authority : and, hence, to profess that, so far as his power can extend, his child will be, must be, a servant of Jehovah. If the parent is a faithful subject of God, he must say to all under him, you must obey the Lord. Joshua did this ; and Abraham is commended by God for doing likewise. Gen. 18 : 19. See also Titus, 1 : 6. 1 Tim. 3 : 4, 12. There is no room for doubt as to what the child *ought* to do afterwards. The child who would not recognize God, as his God, was, most certainly, cut off as a rebel from the number of the Lord's people. The objection, therefore, which the Baptists make, that a child cannot profess faith, is *beside the point*. The question is, Did God authorize and require parents to *profess faith and promise obedience for their children* ? That he did require this, as parental duty, and punished the neglect of it with great severity, there can be no doubt. By the training of two thousand years, at least, the mind of the church must have been so moulded by the operation of this principle (that, for a man to talk, when the New Testament dispensation was introduced, as Baptists do now, must have brought upon him the odium attached to a heathen and a publican—he could not, by any possibility, be viewed as a servant of God—he could not be even understood ; for all the modes of thought, and associations of the church ; all its Divine teachings were diametrically opposed to their

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system. The Jew professed to take God for his God, to obey all his commandments, and to believe all his promises. Deut. 26 : 16-19. But what the Jew did for himself, he also did, by God's authority, for his child. No Christian can do more than God demanded of the Jew. If it is wrong for us to profess faith, and obedience for infants, it was wrong for the Jew to do the same. But God demanded that service of the Jew, and punished disobedience with sore judgments. Did God demand something *wrong, in the very nature of things, wrong, and absurd!* But the Baptists say that we in professing faith and obedience for our children, do what is wrong, and in the nature of the case absurd, though we do as the Jew did; and the Baptists must know God required the Jew to do that service!! It is this aspect of the Baptist objection, on this point, which induced the pious and learned Dr. Cannon to say, "Nor is the blasphemy thus spoken, nor the stain thus fixed upon the glorious character, work and law of JEHOVAH, in any means removed by the circumstance that the law of circumcision is now abrogated, and that we live under a changed dispensation. He who says that God was a *fool* in Abraham's day, can have very little respect for the Divine character now." If the parent's profession of faith for the child, deprives the latter, as Dr. Cramp holds, of its liberty, this wrong must be laid against God for requiring the Jew to profess faith for his child! And if, as this author maintains, the child is free from obligation because it did not make profession in its own person, then, our obligation to God, does not arise out of the relation He assumes to us, wholly independent of our confession, but from our *voluntary acknowledgment* of what we owe him!—a principle which subverts all sound ethics, as well as true religion.

Besides, if there is absurdity in the transaction, the charge lies not against a suitable acknowledgment, on the parent's part, of kindness shown, and promises made to his child, but wholly against God, who condescends to treat the child as a party capable of receiving promises. If an earthly benefactor should bestow gifts on my child, and grant promises to him, who does not see the absurdity, and stupidity even, of failure, on my part, suitably to

acknowledge these favors? Now, baptism of infants only acknowledges the fact that God makes promises to them, and the obligations such favors impose. On the supposition, then, that promises are made to infants, we see it would be absurd and stupid for the parent not to baptize them. But that God does make promises to infants, cannot be gainsaid. *I am thy God*—a promise involving all others, and all possible good—is made to a child eight days old, as well as to a man of eighty years. Against this fact, where the wisdom and goodness of God are seen, lies, if anywhere, the baptistic charge of absurdity in this matter. Baptists might indeed reason, ‘How absurd to make a promise to an infant; can a child understand or believe a promise; what good is there in making promises to infants!’ Ah! but God does make exceeding great and precious promises to mere helpless, unconscious infants. Let the Baptists settle their controversy with God, with whom it is, in reality, and not with us.—Then, too, we must remember, here, the fixed law of Divine procedure: “*The supernatural ever bases itself on the natural.*” The law of nature binds parent and child together, and on this connection, as on a stock, God grafts his grace, just as he grafts his grace on the natural powers of the soul in regeneration. Whatever divinely belongs to humanity, grace will sanctify, and make subservient to its reign. God has made the link which binds parent and child together; grace will no more overlook the connection, than it will any faculty of the soul. Here we view the system of the Baptists as specially defective. It does not recognize this relation in religious matters, but deals in the field of grace with man, by a species of separate individualism, true only of angelic nature, while the connection of parent and child in it, must necessarily sink to the low level of mere animalism; which we need not state is entirely opposed to God’s appointment. Mal. 2: 15. The fact is, that the Baptist theory, here, chimes in with that inferior form of infidelity, whose province is to develop socialism.

ADDITIONAL REASONS FOR THIS METHOD.—(1.) The fact that parents have extensive control over the child’s

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thoughts, judgments, conscience and feelings. The parent's position, as a teacher, is unique. He alone, of all earthly teachers, can teach with authority, without assigning reasons for his teachings. It is his right and imperative duty to mould the opinions of his child according to what he believes to be right. His children are cast upon his care without power to resist his will, susceptible only to receive the impressions he chooses to imprint upon their minds. Within certain limits, the parent has perfect control over the mind of early, plastic infancy, and no earthly tribunal can arraign him for the exercise of his power. The COMMON SENSE of mankind, acknowledging the principle, and looking for good fruit, holds the parent *accountable for the early faith* and practice of childhood, equally as for his own. The Bible, the guardian of the rights and liberties, whether of infant or philosopher, cheers with its promises, and assures the parent, that if his child is trained in the way he should go, he will not depart from it, while it casts a steady stream of celestial light upon the path of duty, both personal and relative, of parent and child. When controversy is out of sight, these great principles are admitted by Baptists. Hear Dr. Wayland. *The eternal destiny of the child is placed, in a most important sense, in the hands of its parents.* The parent is under OBLIGATION to instruct and cause his child to be instructed, in those *religious* sentiments which he believes to be in accordance with the will of God. With *his duty* in this respect, until the child becomes able to decide for himself, *no one has a right to interfere.* If the parent be in error, the fault is not in teaching the child what he believes, but in believing what is false, without having used the means which God has given him, to arrive at the truth. But, if such be the responsibility, and so extensive the authority of the parent, it is manifest that he is under a DOUBLE OBLIGATION to ascertain what is the will of God, and in what manner the future happiness of an immortal soul may be secured. *As soon as he becomes a parent, his decisions on this subject involves the future happiness or misery, not only of his own soul, but also of that of another.* BOTH considerations, therefore, impose upon him the obligation of coming to a serious

and solemn decision upon his moral condition and prospects." This extract contains what may be called the philosophy of infant baptism. It contains the same argument that Peter employed, on the day of Pentecost, to induce the Jews to embrace the crucified Jesus as their Messiah and Saviour. "*Repent and be baptized, for the promise is to you and to your children.*" The parent's decision would determine the future happiness or misery of his own soul, and have a most important bearing on the eternal state of his child. Hence, the greater obligation to consider seriously and solemnly the step about to be taken. (2.) The Remedial scheme not only seizes upon the extremes of station, but the extremes of age. None are too old to enter the portals of the Temple of Grace, none too young. This momentous feature of the plan of redemption, invites our admiration in the Old Testament, and smiles upon us in the pages of the New. The Great Master, when eight days old, received the seal of the covenant, which, like his baptism, pointed to His cross, and tells us that He was placed under the law for His people; and since in all things he was made like unto His brethren, we hold that he hereby claims the seal of initiation as the right of infancy, that the fold of which he is the Chief Shepherd, has a place and a seal for the tenderest infancy, within its sacred inclosure. (3.) The family contains not only the elements of the State, but of the Church, and what is elementary of both, as Howe observes, *is both*. The family ought to be a church. And hence, as if to remind us ever of this important, celestial idea, we find continual reference throughout the Scriptures, to the gathering of families, as such, under the wings of the Almighty. No doubt, want of perception to see the wisdom of God in this arrangement, will hinder the work of the gospel. Any system whose base is narrower than the Divine plan, courts failure by such defect, and introduces an element of mischief into its operations.

These things being so, the Baptist system cannot be right. Consistency to their system would induce Baptists to imitate the example of the Baptist mother of President Olin, who, to leave unimpaired the freedom

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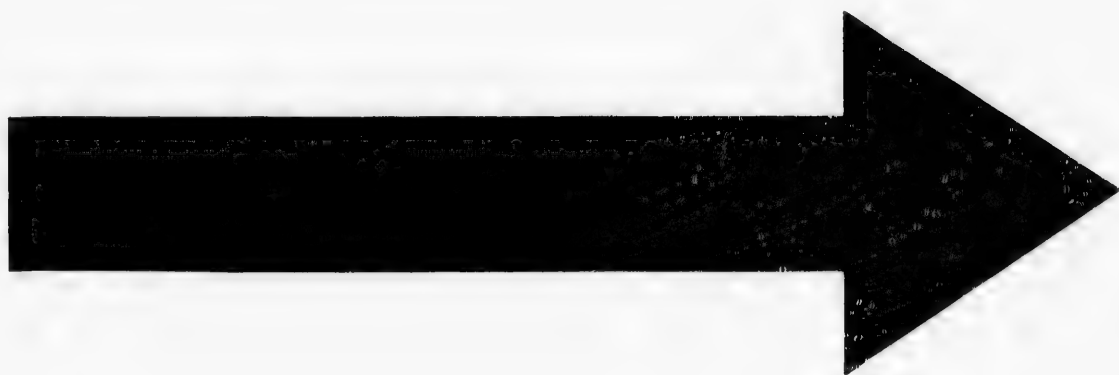
of her son's Christian choice, refused to teach him the Lord's prayer! It is mockery to first train their children in the views of a certain creed, and then say their children's religious profession was made wholly independent of parental action, and wholly by themselves.

PECULIAR PHRASEOLOGY.—We ought never to forget that the formation of a language accurately to express Divine ideas, was one purpose subserved by the former dispensations of grace. For thousands of years, God demonstrated by example what he meant by the use of certain phraseology, until the ideas he intended to convey by it were understood by the church without a mental effort; and the attempt to graft a meaning on that phraseology, not in harmony with those Divinely taught, would be viewed, not simply as false or defective, but impious, or God-opposing. "It is unnecessary to show how largely the language of the New Testament is borrowed from the Old, or how expressive and suitable the connection is. *As presented to the Old Testament worshippers, there was a definiteness in the ideas, expressed in the Gospel, arising from long usage and familiarity, unattainable in associations only newly formed.*" If we are to have a similar definiteness of ideas in reading the New Testament, we too must be as familiar with the language of the Old, as were the Jews, who first believed in Jesus. In the Old Testament, to use the words of an accurate thinker, "*God made a dictionary for Christians*"—like the noble Bereans, we are to test by it the language of the Apostles. "For if we are not to understand the language of the Bible in its historical sense, that is, in the sense in which the sacred writers knew it would be understood by those to whom they wrote, it ceases to have any determinate meaning whatever, and may be explained according to the private opinion of every interpreter." (Hodge, on Rom. 3: 25). Now turn to such phraseology as we find in Gen. 17: 7, 9; Is. 65: 23 Jer 32 39; Is. 59: 21; 61: 9; Ezk. 37: 25; Josh. 24 15. The peculiarity of all is found in this statement: The Lord thy God will circumcise *thy heart*, AND *the heart of thy Seed*, to love the Lord thy God," &c. Deut. 30: 6.—(1.)

Parent and child are linked together throughout the Old Testament. The parent being blessed, his child is blessed with him. (2.) These blessings are as great, as spiritual, in the Old Testament as in the New. Salvation in either case. (3.) The Old Testament statements never were intended to exclude infants of the tenderest age from the seals of these promises, but most certainly included them, and were by Divine construction, formed for the purpose of including them. *They are the blessed of the Lord, and their offspring with them. As for me, and my house, we will serve the Lord. Thou, and thy Seed, shall keep my covenant.* For two thousand years—the learned tell us it requires no little time to fix the usage of language—this phraseology included children or infants, and expressed their right to the signs and seals of God's covenant. Remembering, now, that God's purpose in schooling the Old Testament church to attach certain fixed ideas to certain fixed words, was to create a language, the true meaning of which would be unmistakable, when the New Testament Church was organized, compare this old language, and the old ideas suggested by it, for the space of hoary centuries, with Paul's address to the Jailor, *Believe, and thou shalt be saved, and thy house—he believing, was baptized with all his house.* Who can doubt that the old ideas were intended to be suggested by the old language?—That infants are as much included, when Paul uses this phraseology, as when Moses and the Prophets employed it, who can doubt? The law which regulates the meaning of words, *forbids us to exclude infants from this language.*—Usage must settle this matter. In the light of this arbiter, or umpire, we have as good reason to say that this language of Paul includes infants, as to say it means anything at all. But it is objected, The word was spoken to *all* in the Jailor's household, (Greek), and infants therefore are excluded. Let us turn again to our Divinely made Dictionary, to ascertain the truth on this point, as given by the impartial utterance of usage. In Josh. 8: 35, we are assured that all Moses commanded was read before all the men of Israel, women and little ones. This was to be done at the end of every seven years. Deut. 31:

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10, 12. In Deut. 29: 10-15, not only is the covenant announced in the presence of the *little ones*, but they are parties to it, *even to the oath*. The people are here declared to be a people, in accordance with the covenant made with Abraham, and Isaac, and Jacob, which confessedly included infants. In verse 29, the Divine will is declared to be, that *revealed* things belong unto us *and* to our children for ever. From the connection and the genius of the Jewish Dispensation, infants, who could only speak and act through a representative, are as much included in this word, "children," as an adult. Once more, it is said, Acts. 16: 33, the jailor was baptized; "*he and all his straightway*." Let us again look into our Dictionary for the explanation of these words. We find an exact parallel in the household of Abraham. His faith is first introduced. Because Abraham was a believer, he and all his house were circumcised. Gen. 17: 26, 27. This language was purposely framed, to teach in Abraham's case that, not only did his profession determine the relation of his household, but also that the infant of eight days was included in the initiatory rite of the covenant, was entitled to receive the same token as Abraham, who professed his faith. As this language, verses 26, 27 was evidently used to show that what God commanded, in verses 9-14, which specify the infant of eight days, was done, we therefore say it was framed for this purpose, *i.e.*, to include infants. It cannot be denied that parent and child were linked together, in the initiatory rite of circumcision,—the profession of the one being the profession of the other, and both alike recognized and *treated* as professors—and the language *he*, and *all his*, were circumcised, would bring out the fact, and was intended to do so, that the whole family were circumcised, *not* excluding, but *including* infants. *In the case of all proselyte families*, to say, he believed; and he and all his were circumcised straightway, is language which would never be supposed to exclude an infant. For two thousand years, this linking of parent and family in the same ordinance, was intended to include infants of the tenderest age; how can it exclude them in Acts 16: 33? Mark, there is no individualizing of the family—no separating them from



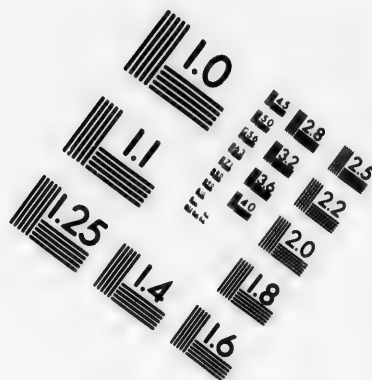
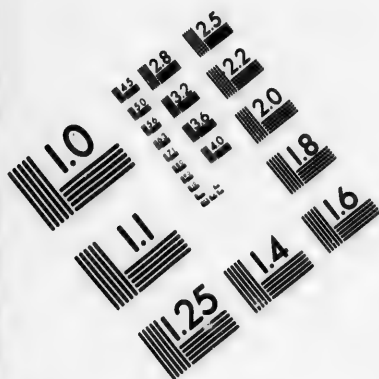
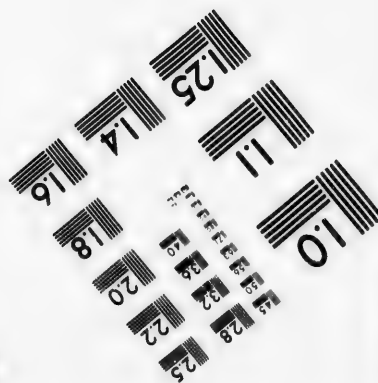
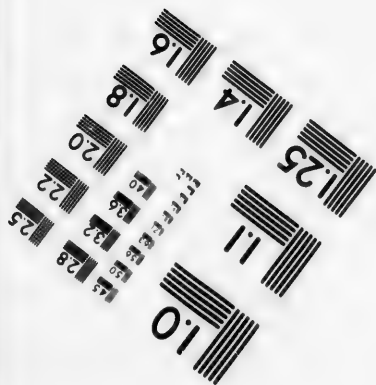
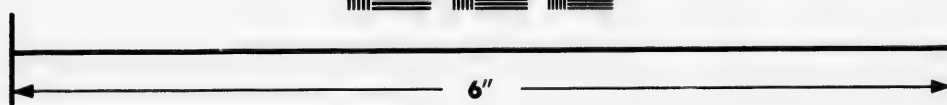
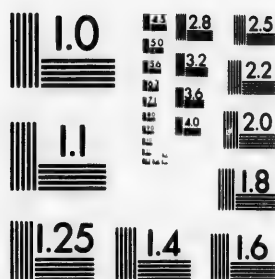


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each other, and from the parent, and, after the custom of the Baptists, carefully pointing out that each believed, and therefore was baptized. The parent, here, occupies the same prominence, as he does in the Old Testament, certainly, for the same reason. The only difference between the record of the Jailor's household, and that of Abraham's, consists in this, The former were baptized, the latter circumcised. Baptism constitutes the only point of novelty, the seal is changed, this is the only fact which the old language could not bring out; accordingly it is stated that baptism, and not circumcision, was applied to the believing parent and his house. The point to be determined really is, whether we are to understand this phraseology in unison with the Divinely taught ideas attached to it in the Old Testament, or force on it ideas, positively, not known to the church, for fifteen centuries after the Jailor was baptized? The question gives its own answer; and what we hold, therefore, is, that the statement, Believe, and *thou shalt* be saved, and *thy house*, carries with it such peculiarity, that it necessarily excludes the Baptist dogma, and *expresses*, in its own emphatic way, *the right of infants, under the New Testament, to be regarded and treated as making the same profession as their believing parents, i.e., it expresses the right of infants to baptism.* We might show by the same line of argument that, the promise to parent and child, Acts 2: 39, from the days of Abraham, up to the day of Pentecost, included infants eight days old, and, therefore, must have included them on that day. Nothing greater was promised by Peter, than is found in the promise to Abraham, "To be a God *to thee* and *thy Seed* after thee. Gen. 17: 7. So, too, we might reason from the Scripture usage of the term, "*Seed of Abraham.*" According to Gal. 3: 27, 29, the *Seed* of Abraham are to be baptized, for they are Christ's. But, beyond all contradiction, a child eight days old, was included in this phrase, and therefore entitled to baptism. We hold, therefore, before infants of believing parents can be denied baptism, the language of the New Testament must be cut off from its roots, and separated from all the past, which made it what it is, *i.e., it must be destroyed.* Baptists

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cannot speak as the Apostles did ; *we* can. It is a striking fact that, among all the records of the Baptist Church, not one is found in harmony with the baptism of the jailor's house, and similar records of Apostolic baptism. We constantly find such records among Pedo-baptist churches. Strange, indeed, if they who neither speak nor write like the Apostles, should act like them, and we who both speak and write like them, should not act like them. Especially is this so, when we remember that, "Language is the outward appearance of the intellect of nations ; their language is their intellect, and their intellect their language ; we cannot sufficiently identify the two." (Humboldt). The language, which God taught his church, was framed with special care to assert the right of infants to the initiatory rite of the New Testament.—To admit this, only requires that we understand this language.

A CONTRAST.—What is found on several pages, will prepare us to look for a contrast, between the way in which Baptists speak of infants, and the way in which the Scriptures speak of them. Baptists are continually magnifying the infirmities of our infant state, for the purpose of casting them out of the church ! Infants can only cry, suck the breast and puke ; with religion they have no more to do than herds of the stall ! "Baby sprinkling" is represented as the essence of profanation and folly ! Theories, like animals, have their instincts, by the exercise of which we may learn whether they belong to the class of clean or unclean.

We look into the Scriptures, and find that the painful cry of the infant did not protest against its circumcision, that all its infirmities did not exclude it from church connection. In Scripture, the position of infancy is honored, and religious. There, hope to the hopeless springs from infancy. The history of redemption starts with infancy as its corner stone,—the first and greatest promise turns our thoughts from vanquished manhood, to conquering and restoring infancy. Like a stream of light, this thought runs through successive dispensations, to illumine our benighted race. It comforts Eve in God's gift of

Seth, who, like Abel, is to carry on the conflict against evil;—it refreshes Lamech, weary with his toil because of the "curse"; it brightens the wide field of Abraham's vision; fills David with emotions of unutterable satisfaction and joy; and no where does the effulgence of grace more overwhelm us, even in Isaiah's glowing pages, than when he exclaims: To us a CHILD is born—a son given—his name is Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace. "Sucklings, weak children, are the threads on which the hope of Israel hangs." The sacred associations which encircled every birth, in every household, lifted infancy in Israel above the Baptist platform, and clothed that event with anticipations, that the time would come when the Serpent's head would be bruised, and Paradise restored. How natural that Israel should sing: Out of the *mouths* of babes and sucklings hast THOU ordained strength. The New Testament opens with the same theme. Heaven and earth meet around the manger cradle. Angels and Shepherds worship THE INFANT wrapped in swaddling clothes. In his infant state, Christ is proclaimed KING; and saints, sages, and prophets adore him—the *Seed* of the woman, the Infant, Kinsman-Redeemer. Long after, John in holy vision sees Him, and speaks of Him as the *Child* caught up unto God and His throne. Let us learn to treat with respect, a stage of being which Jehovah consecrated as His Temple, and filled with His glory. Unlike proud and vain man, the Son of God has not forgotten, or cast aside His infancy, but carrying it through His manhood, He raised it to the right hand of the Majesty on High. We cannot desire a stronger pledge of the honorable place infancy occupies in His heart and Kingdom, than the fact that Jesus was an Infant. Tried like them, we know that He is therefore their merciful and faithful high priest, Heb. 2: 17—that He esteems them His "*brethren*," and that He must be much displeased with those who will not recognize and treat them as such.

We find Abraham's household reckoned keepers of the way of the Lord—doers of justice and judgment, Gen. 18: 19; and infants a month old numbered with the Keepers of

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the Sanctuary, called such. Num. 3: 28. Joshua's house are all servants of God. The presence of infants is demanded in the Assembly met to confess sin, repent, and pray for mercy. Joel 2: 12-17; 2 Chron. 20: 13. God claims them as His, and, as their God, defends their cause against cruel parents. Ezk. 16: 20, 21. In the same language addressed to adults, Christ says to infants: *Come unto Me.* He did not baptize them with water, for He thus baptized *no adult*, but what was infinitely better, He baptized them with the Holy Ghost. But He did place a sign on them, the one employed *after* baptism, and only on church members, and in connection even with miraculous gifts. Substantially employing the same sign as He did to His disciples, when parting from them, Christ laid His hands on infants, and blessed *them* also. Thus ordaining them forever as church members. Luke 18: 15, 16. Being regenerated by His blessing, How can any of the Lord's Servants forbid water, that infants should not be baptized. Acts 10: 47? His blessing is greater far than baptism by water, while the sign selected is as difficult to apprehend as the meaning of that rite. He also, anew, *declares* their church membership, when He says: Of such is the Kingdom of heaven. Viewed from a Baptist standpoint, our Saviour's conduct on this occasion, must appear strange, if not absurd!! Here is a contrast: Christ received infants into His fellowship; Baptists cast them out of theirs; Christ gave infants the only baptism He administered; Baptists refuse them the only one they can give. Christ gave infants the heavenly inheritance; Baptists refuse what, at best, is only a sign and seal thereof—Christ took infancy into personal union with Divinity; Baptists cast it out of union with their Church. Christ put infinite honor on infancy; Baptists think it unfit for *water* immersion! From the mouth of infants, Christ hears *perfect praise*; Baptists can hear nothing but popery! The Baptist Church has no place for infants, as such; like the unfriendly inn, had Christ come to it in His infancy, they would have found no room for Him within its pale, and would have cast even the Son of God, because He was an infant, out of their synagogue!! Christ not only *belonged* to the Church in

His infancy, but was the Head thereof, as an infant; and, as such, received the homage of heaven and earth. Is it not a strange, earthly error, that Baptists are guilty of, who after that fact deny infancy, *as such*, a place and seal within His Kingdom? Had Christ come to a Baptist Church, it must have remained aloof from Him, and received Him into fellowship only after He could tell who He was, and the design of His mission!

Paul classifies infants with the people of God, in 1 Cor. 15: 22. He speaks of them, as of adults, being made alive *in Christ*. Infants cannot be excluded from this passage. *They*, like believers, sleep in Jesus, and will be raised by Him, and *in Him*. But think of the meaning of this phrase, "*in Christ*." It expresses that union between Christ and His people, which is formed by His Spirit and our faith. Yet of those *in Christ* infants must form a part, from this class we dare not exclude them; if we did, we would, then, deny their blessed resurrection to eternal life! In Rom. 5: 12, having spoken of *men* as *sinner*s, the Apostle without a change of language, turns to what is true *only* of infants, and says death reigned over "*them*," i.e., over *men*, meaning infants. And does he not, in this passage, include infants among "*the many*," and "*the all*," who are represented and justified by Christ, though this whole class is spoken of in common, as receiving the gift *by faith*? So Joshua makes no distinction between them and adults, but speaks of all as if, according to Baptist views, they were adults. They circumcised *all the people*, Josh. 5: 8. In Eph. 1: 1, children are included among the Saints and Faithful; for chapter 6: 1, shows that they constituted a part of the church to whom this epistle was written. All Israel, the infant as well as the adult, were Saints. Ps. 148: 14. In 1 Cor. 7: 14, infants are called Saints; or holy, or church members. Our Lord must refer to infant, eighth day, circumcision, John 7: 23, yet he uses the term "*man*." "Except a *man*" be born again, John 3: includes an infant. The truth is that the children of believers were, from the beginning, regarded and treated as believers. They have always entered the heaven of believers, and the church of believers. The God of

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believers is their God; the Saviour of believers is their Saviour. The resurrection and reward of believers are their resurrection and reward. It is not wonderful that men trained in such views, should speak of the household of believers as believers. Infants are *keepers* of the covenant which demanded *faith* in the coming Messiah. Gen. 17: 10, 14. Baptists will not allow this use of language; they treat it as absurd. That is, they cannot allow the same latitude to words, that God taught his people to attach to them. Hence, we have one of our strongest arguments against the Baptist theory, where its friends suppose are found the strongest arguments for it. It appears that they attach a sense to words God did not—they restrict where he extended their meaning—they use old words in a new sense, without the authority of God for such a course. They do not use Scripture language, in this case, in its historical, *i.e.*, in its only true sense. Thus there is a perfect contrast between the way in which Baptists speak of infants, and the way in which the Scriptures speak of them. While the harmony between the way we speak of them, and the manner in which the Scriptures speak of them, is as striking. Our Confession says, “Children, by baptism, are solemnly received into the *visible church, distinguished from the world, and them that are without, and united with believers*. They are CHRISTIANS, and, federally holy *before baptism*, and therefore are they baptized.” (Administration of Baptism.)

CIRCUMCISION AS SPIRITUAL AND SIGNIFICANT AS BAPTISM.—Does baptism involve the duty of worshipping God in Spirit and in truth? So did circumcision. Phil. 3: 3. God always sought such to worship Him. Is baptism a sign and symbol of regeneration? So was circumcision, which was not merely outward, but that of the heart, by the Spirit. Rom. 2: 28; Col. 2: 11; Deut. 10: 6. Does baptism bind us to repentance? So did circumcision; “Circumcise yourselves to the Lord, and take away the foreskins of your heart.” Jer. 4: 4; Lev. 26: 41. Is baptism connected with faith? So was circumcision—a seal of the righteousness of faith. But since we have just seen that circumcision was a

symbol of regeneration, " was a symbol of all the graces of the Christian; for all spring from this change. Hence, the greatest objections which Baptists urge against infant baptism, lie as strongly against infant circumcision. This fact, however, shows the absurdity of their system, and brings out the important and unassailable truth, that all they can say against infant baptism, God has set aside in the ordinance of infant circumcision, and thus has confounded the wisdom of those who would remove the glory of God from children. Micah 2: 9. If the Baptist dogma, that baptism can only be administered to those who give evidence of regeneration, is true, then, infants should not have been circumcised, for this sign is a symbol of regeneration, as truly as baptism is. Why do not Baptists hold from Rom. 2: 28, 29, that no infant could be circumcised under the the Old Dispensation, as well as, from Rom. 6: 3, 4, that they ought not to be baptized under the New? The first passage says as much, as to the importance of circumcision, as the latter does of baptism. Let them remove the first difficulty in the way of their system, and the second may follow; until that is done, all they can say about regeneration being connected with baptism is unavailing to reject infants as unfit subjects of this ordinance. *It is as SCRIPTURAL AND REASONABLE to hold that infants were not circumcised in the Old Testament Church, as to hold that they were not baptized in the Apostolic Church.* This is also clear from another view which Paul presents when he says: I testify to every man that is circumcised, that he is a debtor to do the whole law. Gal. 5: 3. In the spirit of a Baptist objector, we may ask aloud, and with a sneer: Paul, how could infants be circumcised? Infants bound to fulfil the whole law!! How could an infant fulfil the whole law, moral and ceremonial! Absurd! Bound to have no God but Jehovah! what do they know about God! To make no graven image! How can a child make a graven image! Not to take the name of God in vain! How can infants take the name of God in vain! Does not the term, *infant*, indicate that the creature can't speak? To keep holy the Sabbath! What does an infant know about the division of days, how can it keep anything holy!

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Here is the first table of the law: how can a child keep it! Every command in it requires knowledge of God, FAITH in Him, and obedience to Him, yielded by the impulse of perfect love! *Knowledge, faith, love, obedience,—perfection*, in all!—All this demanded of the circumcised, and you circumcise a child! How absurd! Then the second table of the law says: Honor thy father and mother,—do not kill—do not steal—do not bear false witness—do not covet. If circumcision bound to all this, is there not room enough here for the trite and superficial Baptist exclamation, Absurd! How can an infant covet, steal, bear false witness, &c? Next come the requirements of the ceremonial law,—to offer sacrifices, to attend all the feasts, to perform the divers washings, or baptisms,—aye,—what?—infants bound to perform *divers* baptisms, and Baptists hold they cannot undergo *one*!—In a word, bound to do what neither the fathers, nor Apostles, nor Christian could bear! This is the *kind* of argument urged by Baptists against infant baptism. Only the foregoing is stronger, for the law does not help the weak; but grace assists the helpless. The one is a heavy yoke; the other is light and easy. But do we not now see that their argument and exclamations are not only utterly devoid of strength, but are tinged deeply with a hue of impiety; for God, though it may appear absurd from their view-point, did authorize infant circumcision? And admitting, as they must, that it would be most flagitious to reason thus against infant circumcision; how, we then ask, can they wield with such good heart and determination, the same *kind* of argument against infant baptism? And, now, farther, laying aside the connection between the Old Testament and the New, between circumcision and baptism, the error of the Baptist arguments may be exhibited in the clearest light. The New Testament makes repeated reference to the nature of circumcision; from which, one can construct as good an argument against infant circumcision, as one, from the nature of baptism given in the New Testament, can construct against infant baptism. Confining himself to the New Testament reference to both ordinances, the Baptist, *if consistent*, finds as much material for objection to infant subjects, in the one rite as in the other. Has not God,

therefore, in His own way, but that most emphatic, anticipated and answered all Baptists can say against infant baptism? For who holds, from the importance attached in the New Testament to circumcision, that infants were not circumcised?

TEACH ALL NATIONS, Matt. 28: 19.—Rather, make disciples or Christians, of all nations. The command to teach, or disciple, does not exclude infants from the Apostolic Commission. (1.) Because the promise "*I am thy God*," is made to a child. But this implies not only that children have God as their portion, benefactor and protector, but also as their *teacher*. All to whom God says, "*I am thy God*," He is their teacher, and they His disciples. The correlative of, *I am thy God*, is, you must *know* God. Hence, in Ex. 20: 2, God bases all the *instruction* He imparts to Israel on this statement, *I am thy God*. Deut. 6: 1, 2. Hence, too, the ancient church is a school, by which God teaches those to whom He is a God, Deut. 6: 6-9; and teaching is grafted upon the covenant of which this promise, *I am thy God*, is the essence. Gen. 18: 19. (2.) There are two ways of teaching, by words and by signs. The latter is the more ancient, and the more emphatic mode. But circumcision is the sign or token of the covenant made with Abraham, and, as such, taught all the precious truths which that Divine compact contained, even the same gospel as is now preached to the Gentiles. Gal. 3: 8. But the token which taught all this, was applied to a child eight days old. "*My covenant shall be in your flesh*." Was not the infant, by circumcision, articulated and enrolled a *disciple* of God? This teaching sign was placed upon an infant; and yet some will tell us, Infants cannot be included in the Commission, because the Apostolic church is commanded to teach! What deplorable ignorance of God's ways to man. Were the Commission couched in these terms: Go teach, or disciple all nations, circumcising them in the name of the Father, Son, and Holy Ghost; no Bible Student could infer that infants were intended to be excluded from its operation. Hence, if infants are excluded from it, it is not the command to teach, that excludes them, for the instruction it enjoins is thus seen to

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be compatible with their presence. Nothing remains, then, in the commission to exclude them, but the outward rite of baptism. That this should be a sufficient cause to deny them baptism, is ridiculous. The bloody and painful rite of circumcision was connected with teaching, and placed upon them, the painless and easy rite of baptism is now substituted; the only inference must be: If they were subjects of the former, MUCH MORE of the latter. Thus the commission is wholly in favor of infant church membership. (3.) Infants were under a school-master, for they were under the law, as all the circumcised were, Gal. 3: 24, and therefore disciples. The design of circumcision, in their case, receives a matter of fact explanation in the presentation of infants to the Saviour. Luke 17: 15. The circumcised were under law, that they might be brought, as these children were, to Christ. This beautiful scene thus exhibits the truth, that the law had an inner relation to the gospel for infants, as it had the same for adults. The correlative of a schoolmaster is a disciple. Paul could not therefore think it so strange as Baptists do, to speak of children as disciples. (4.) All typical and symbolical teaching was connected with circumcision—"the various ablutions and sprinklings, or baptisms, were, in a manner, only particular forms of this rite." (Macdonald). The whole Mosaic ritual, was but a symbolical teaching of the Gospel, into which school the infant by its circumcision was introduced. This is precisely the *kind* of teaching imparted by baptism, viz., symbolical. (5.) A person who renounced paganism, and embraced the hope of Israel, was called a *proselyte*. This implied a good degree of teaching, but this term which is quite equivalent to disciple, as even the Baptist Dr. Gill admits, was applied to an infant. Where, then, is the difficulty of speaking of infants as disciples? As already seen, infants were present at the reading of the law, as well as men and women. Infant circumcision was surrounded by teaching, neither can infant baptism be separated from it. If teaching excludes infants from the New dispensation, it is clear they could have no part in the Old. But the argument which leads to such a conclusion, is absurd, and impious.

THE OBLIGATION INVOLVED IN BAPTISM, DOES NOT EXCLUDE INFANTS FROM THE APOSTOLIC COMMISSION.—Infants, it is said, cannot be placed under obligation. This is wholly an error, for “obligation ariseth from the *equity of the thing*, and not from the understanding and capacity of the person.” (Poole). Obligation does not depend on our consent, for then we would be no farther under obligation than we choose to admit, or confess our obligation, which is absurd. The foundation of obligation, rests on the relation which God sustains to us. Here we see the equity of the thing. Because He is our Creator, Preserver, Benefactor, and Redeemer, therefore, whether we admit it, or are able to admit it, we are bound to render unto Him according to His benefits. Hence, all, to whom He makes the promise, “*I am thy God*,” are, by this relation, laid under infinite obligation to Him; for that promise involves all possible good in nature and in grace, in time and in eternity. But infants have this promise made to them, therefore, they are placed under infinite obligation. Let us notice how God reasons from this promise: “Ye shall be holy; for I the Lord *your* God am holy. Lev. 19: 2. The Sinaitic covenant was intended to express the obligation under which Israel was placed, by God’s goodness, previously experienced by them. Ex. 20: 2. They were bound to love God, because He first loved them. Now, all admit that infants were connected with that covenant, which, in fact, expresses the full extent of man’s duty to God, and to his fellow-man. The circumcised were bound to keep the whole law. Surely, then, all the obligations found in baptism were connected with circumcision; but infants were circumcised. If Baptist objections have any force on the score of obligation, then, the scene depicted in Deut. 29: 11-18, must be antisciptural!! Thus do we continually find that Baptist sneers are, in reality, directed against the arrangements and wisdom of the all-wise Jehovah! “At the very threshold of the ancient Church, infancy and responsibility met together”—There the little ones became debtors to keep the covenant, to do the whole law of God, *to be holy for the Lord their God was holy*. Every infant when born, is under obligation to have,

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ought to have, that principle of holiness, which is the foundation of true piety, and from which all true repentance flows.—The facts brought out in our last two sections alone, must have left their impress on the language of Scripture, and rendered it IMPOSSIBLE for the Bible to speak as Baptists do—*impossible* for the Bible to make that distinction, broad and clear, between adults and infants found in Baptist practice and theory. We may use the words of Scripture, but the question is most important, Do we attach to them the ideas God intended? This we *never can do*, if we ignore the examples, by which, for thousands of years, He explained these words.

FAITH AND INFANTS, Mark 16: 16.—But if light from other parts of Scripture, be not allowed to fall on this passage, Baptists will find it difficult to sustain their practice from it. Viewed in, and of itself, the faith which this passage demands, is that of working miracles. Signs (miracles) shall follow them that believe, verse 17. But infants are as capable of working miracles, *in proof of faith*, as the Baptists of our day. But, (2.) It is added, *He that believeth not, shall be damned*. Here, the want of qualification for baptism, is represented to be sufficient ground on which the sentence of eternal death must pass. The want of qualification for baptism is qualification for destruction. The believer shall not only be baptized, but also saved; the one not believing, in the passage, shall not be baptized, but *he shall be damned*. The ground on which this passage refuses baptism, is identical with that on which it refuses salvation. If you, then, drive infants away from the baptismal water, because of what is said here, you must also drive them away from the waters of eternal life! Nay, more, salvation is certainly more closely connected with faith, than with baptism; for the mere profession of faith will procure an adult baptism, but nothing short of true faith can procure salvation. And the only righteousness which saves a sinner—a fallen son of Adam—is righteousness by faith. *The righteousness of God, is by faith*. The Scriptures reveal no other righteousness than this for any of the human race—old or young. Absolutely none. If, then,

it would be absurd, and *wrong*, as Baptists say, to baptize an infant who cannot exercise faith, because baptism and faith are connected in this passage; it would be more absurd, and a greater wrong to grant an infant an interest in that salvation which is alone by faith!! Infant salvation therefore, is an impossibility, according to Baptist theory on this passage! The two doctrines would seem to have a logical connection; and the first sect of whom we read that denied the lawfulness of infant baptism, and baptized adults, held that infants could not be saved. This iron logic has consistency, but it mingles a fiendish glare with the light of the New Testament, and shocks every pious sentiment of the human heart. It must be a horrible theory which, to preserve its consistency, and supposed sanctity, would number infants with *unbelievers*, dogs, and idolaters, and then chase them away in flocks from the gates of the Celestial City to eternal misery.

(3.) To represent faith as a *novelty*, and as appearing for the first time in the New Testament, as a condition of church membership, is the result of shameful ignorance. Did not circumcision begin with the brightest example of faith? Did the faith of any who received baptism eclipse the light of that grace, as seen in the father of the Faithful? Is there not as much said to the praise of the church organized in the Household of Abraham, as is recorded of the Apostolic church? of the family of Abraham, as that of Cornelius? Gen. 18: 19. Is not faith as intimately connected with circumcision, as with baptism? Circumcision, the seal of the righteousness by faith. By evoking the exercise of faith, Moses commenced *his* Mission, Ex. 4: 31—by faith Israel was delivered from bondage, and by faith, passed through the Red Sea; by which act they were baptized, an instance of believers baptism, from participation in which it will be difficult to exclude infants. The inauguration of the Mosaic Dispensation was in connection with faith, Ex. 19: 9; and the law was given in order to enforce faith in the promises—the first command in the decalogue requires knowledge of God, and faith in Him. And were not infants included in all these arrangements? Was not faith the golden link that united every rite and ceremony,

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in *all* Dispensations of mercy, with the hand of God? But was it ever heard, until Baptists rose, some 5,500 years after the plan of redemption was revealed, that infants were thereby excluded from being recognized as part of the congregation of the Lord? As well might it be argued from the statement, By faith they passed through the Red Sea, that infants could not have been among that company referred to Heb. 11: 29, that they were left behind in Egypt, or given up to Pharaoh and his host, and with them *immersed* in the mighty waters! Then, too, when God calls Israel his son, His firstborn, Ex. 4: 22, faith is implied on the part of Israel. For as Kurtz observes, "The idea of sonship involves both paternal and filial rights. The son owes to the father obedience, confidence, reverence, and love, and the father is bound to render to the son sustenance, protection, and education. Thus in the name 'son,' there is involved the duty of faith in Jehovah on the part of Israel, and the pledge of constant and immediate training on the part of Jehovah." But does not the term Israel include infants? Yet, as God's Son, Israel must have faith in God, and be *educated and trained* by Him? (4.) The Scripture principle, already explained, that the child is viewed and treated as making the same profession as its parent, because represented by the parent, removes all difficulty. The parent professes faith for himself, and for his child, and the child, being regarded in the parent, as a professor, is baptized. Here we have surely believer's baptism. This great principle being wrought into all previous dispensations of grace to man, viz., that the parent represents the child, and acts for it; and the child is regarded and treated as if it had done in its own person what was done by the parent; it follows, when the Apostles were commanded to make disciples of all nations, baptizing them, they were *COMMANDED TO BAPTIZE THE INFANTS OF PROFESSORS*. Hence, they baptize households. The Jailor and his house, Lydia and her house, are examples, showing how they understood their commission. Paul assumes it to be a point beyond dispute, that the children of believers are holy. 1 Cor. 7: 14. It was impossible he should have done otherwise. All *Divine* teaching, for

centuries before, confirmed this view. No man can say otherwise, until he has learned to *forget all* that God had taught his church on this point for ages. But the Apostles did not do this. It required the interposition of a miracle to remove the effects of previous training, as to the relative position of Jews and Gentiles in the New dispensation, from Peter's mind; and after that, they of the circumcision, even contended with him. Acts 11: 2. They all felt that the principle regulating this relation in the Old dispensation, must still pass into the New, and regulate it, as it had the Old. Peter's vision, and subsequent wonders, were required to settle this point. Would less be required to remove the effects of previous training from his mind, as to the position of infants in the New dispensation, were that to be different from what they occupied in the Old? Where is the miracle recorded that changed the Apostle's views; or where is the infant cast out of the Church? That infants could have been cast out of the church, deprived of their former privileges without contention, or much agitation, is of all suppositions the most improbable? They, who brought the Apostles' doctrine to the law and to the testimony, and tested what they said by the Old Testament, searching the Old Scriptures to see if what they said harmonized therewith, would not have, without a struggle, given up the former rights enjoyed by their infants. Where is there one word of debate found in the Scriptures about this point? Nay, rather, we are expressly told that the former relation of infants to the church, shall be continued *after* the Redeemer came to Zion. Is. 59: 20, 21, with Rom. 11: 28, 29. And that Redeemer says the Kingdom of heaven belongs to infants; thus reaffirming their old relation to the church.

The nature of the evidence we have been presenting in favor of infant baptism, is of the very highest *kind*. Some cry for positive assertion. I hold that the Scripture language on this point, properly interpreted, or understood in its true and real meaning, positively expresses reference to infants when, it is said, The promise is to you and to your children, Lydia and her house were baptized, though not in the terms demanded

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by Baptists. But the line of thought we have been presenting is *stronger* than positive assertion; for it will rule or determine the true meaning of positive statement.—This is my body—This cup is the New Testament—Christ promised to be with the Apostles alway, until the end of the world, therefore, there must be Apostles to the end of time, seems good reasoning from positive statement. All this is positive assertion. But how is the true meaning of such language determined? Reference must be made to the nature of ordinances, and of the Church, of the relation of the one to the other, and of the Head to all, as brought out in the Scriptures *generally*, both in the Old Testament and New. The truth is, that any positive statement in a sensible and consistent book, must be interpreted by the *scope* of the whole. So in the word of God. No positive statement out of harmony with the analogy of faith, or the general scope of Scripture, can be received as the meaning of the word of God. Hence, our line of argument is the strongest possible; stronger than positive assertion. Baptists of our day, say they believe in infant salvation—a doctrine of greater importance than infant baptism. But where can one passage in the Bible be found, which positively asserts that one dead infant shall be made partakers of the resurrection, or that an infant has a soul? Let them make the wide distinction between infants and adults in answering these questions, which they do, when reasoning on baptism, and they cannot prove the affirmative side of one of these questions, by positive Scripture statement. Again, can they point out a passage which, in so many words, authorizes *female* participation in the Lord's Supper? They cannot. Where is it stated in Scripture that Christ is the second person of the Holy Trinity? that the Father is the first? or the Holy Spirit is the Third? where, in so many words, that there is a Trinity in Unity? or two natures in one person, in Christ? Here are truths—some of them fundamental, and believed most firmly by all Christians—all as important, to say the least, as infant baptism; but which must be ruled out of the Christian creed, if the same kind of arguments is

necessary to prove them, as Baptists hold must be produced for infant baptism.

THE PROMISE IN ACTS, 2: 39. Baptists say this promise cannot refer to the promise made to Abraham, "*I am thy God and the God of thy Seed.*" But if reference is not made to this promise, there must be reference to something either *greater* or less. But nothing greater can be promised than God promised Abraham. God cannot promise anything greater than Himself. That the Pentecostal promise contained anything *less* than what was promised Abraham, is also impossible, for nothing less than what was promised Abraham can give hope of salvation. As, then, it can neither be less, nor greater than that promised to Abraham, it must be the same. Again, it will be admitted that Peter preached no other gospel on the day of Pentecost than Paul preached to the Galatians; for there is only one gospel. But the only gospel which Paul knew, and which he preached to the Galatians, was the old one preached to Abraham—'*Blessed with faithful Abraham.*' Gal. 3: 8, 9. If Christ's, then Abraham's Seed and heirs according to the promise, 3: 29,—a promise given and sealed both to parent and child. Is. 59: 21. Christ redeemed us from the curse. What for?—That we might receive some other blessing than that enjoyed by Abraham? No! but that "*THE BLESSING OF Abraham might come on the Gentiles through Jesus Christ—that we might receive the promise of the Spirit.*" 3: 13, 14. Here the promise of the Spirit is one of the blessings contained in the Abrahamic covenant, procured for Gentiles by Christ, and is imparted to parent and child. Is. 59: 21. When, therefore, Baptists admit that the promise, Acts 2: 39, refers to the Holy Spirit, they neither exclude reference to the Abrahamic covenant, nor to infant children, from Peter's language. Now, this promise must include either the miraculous influences of the Spirit, or His saving operations. If the first, infants are capable subjects thereof; for human weakness is no barrier in the way of miracles. And as to the specific miracle of tongues on the day of Pentecost, infants are about as able

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to speak in these tongues as the Baptists of our day are. If none are fit subjects for baptism, except those who speak with tongues, as Baptists seem to reason, the promise on that day, can as little apply to adults, now, as to infants; and *children*, in Peter's mouth, cannot mean posterity. For no such promise was made to posterity. Miracles were not to be a permanent gift in the church. If the second, or the saving influences of the Spirit, which no doubt is the correct view, then infants are capable of receiving the Holy Ghost in this sense, Luke 1: 15, who regenerates them, and unites them to Jesus Christ their Redeemer. This must be admitted, or their salvation is hopeless. The command to repent, no more excludes infants from the promise of Pentecost, than the command to repent founded on circumcision, Jer. 4: 4, excluded them from that rite. Joel, from whom Peter quotes, summons infants to be present among the assembly of penitents, Jo. 2: 16; strange, if the simple call to repentance, on Peter's part, should exclude them! And then "*all flesh*" means, not all nations of men, "but all classes, *without distinction* OF AGE, or sex, or rank, or nation, sons and daughters, *young and old*," (Jacobus). Repent, for the promise to *pour out* His Spirit, is to old and young—to you and your children, "even as a rain that is graciously sent to water the *whole land*," (Lechler), and which falls upon the *tenderest plant*, as well as, upon the stately tree. And who can doubt that infants of believers were regenerated—that whole families, as such, the infant and the adult, were transferred by the Holy Ghost from a state of nature to a state of gracious acceptance in those happy days when the Lord, and not man, added daily to the church such as should be saved? It is a striking fact, one unaccountable on Baptist principles, that we never read in the New Testament of a child born of Christian parents making, in his own person, profession of his faith. This is in perfect harmony with the Old Testament practice, and must be intended to teach us that the old order of things is transplanted, on this point, into the New, which, it is plain, Peter contemplated on the day of Pentecost.—But can the infant be excluded from the infatuated prayer, "His blood be upon us *and our*

children?" Let the siege of Jerusalem by Titus, when the mother devoured her infant for food; let the sad state of the infant Jew, born to-day to a heritage of superstition and misery, convince the doubter. Is the infant then, we ask the Baptist, liable to endure calamity on account of Christ's blood, but incapable of receiving blessings from it? Is it not pitiable delusion which includes the infants in the cry of the murderers of our Lord, but excludes them, the language being precisely the same, from the promise announced by Peter?

HOUSEHOLD BAPTISMS are opposed to the Baptist theory. "We have in the Acts and Epistles, the record of only *ten* separate instances of baptism. In two of these, viz., of the eunuch and of Paul, there were no families to be baptized. In the case of the three thousand on the day of Pentecost, of the people of Samaria, and of the disciples of John at Ephesus, crowds were baptized on the very spot on which they professed to believe. Of the remaining *five* instances, in the four cases in which the family are mentioned at all, it is expressly said the family was baptized, viz., the household of Lydia, of the Jailor, of Crispus, and of Stephanas. In the remaining instance of Cornelius, the record implies that the family was baptized. Thus, the Apostles in every case, without a single recorded exception, baptized believers on the spot; and whenever they had families, they also baptized their households as such." (Rev. A. A. Hodge, D.D.) Here, then, is an Apostolic rule: WHEN A BELIEVER WAS BAPTIZED, if he had a family, THE FAMILY WAS BAPTIZED ALSO. This is pedo-baptist practice; it is not the practice of Baptists. As regards the house of the Jailor, notwithstanding Dr. Chase's strictures, Dr. Bushnell is right who translates thus: "*He rejoiced with all his house, himself believing.*" "The participle *believing*, is singular and not plural in the original, and the phrase, *with all his house*, plainly belongs to the verb, and not to the participle." The family are baptized, the Jailor alone is said to believe. So with Lydia and her house. She also pleads, If ye have judged *me* faithful to the Lord, &c. Baptists would exclude infants from the Jailor's house, because it is said,

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he rejoiced with all his house. Yet Elizabeth, when filled with the Holy Ghost, ascribes joy to an unborn child, Luke 1: 44; "not as something extraordinary, but as a sympathetic emotion of the unconscious babe, at the presence of her and his Lord," (Dr. D. Brown); and the circumcised both rejoice and believe, and have no confidence in the flesh. Phil. 3: 3. The "brethren" referred to in Acts 16: 40, are Timothy and Luke, Paul's fellow travellers, and converts at Philippi, who hearing of Paul's release, and knowing whither he resorted, collected in Lydia's house. To confine the term "brethren," to the house of Lydia, and then infer, as Baptists do, that her household were all adults, is as absurd as to infer from this word that all in her house were males; that Lydia herself was not a female, but a man! And then, let it be remembered that the term "HOUSEHOLD," used by the Holy Ghost, being a generic, collective term, is in direct opposition to the individualism contended for by Baptists. If baptism requires conscious belief, understanding and choice, in every subject, unlike circumcision, why has such an expression been employed? If baptism involves principles different from circumcision, why is its administration described in the same way, and by the same terms, in which the administration of circumcision is described? No doubt the several instances of family baptism, viz., of Cornelius, of Lydia, and of the Jailor, "show a connection not only between the parent believing, and the baptism of his household, but also between the parent believing, and the believing of all his house. God proves thus that such a household covenant is in force, not only by having the seal applied, but by actually granting that which the seal signifies—showing his fidelity on the spot, and putting it on record to honor the household ordinance, and to make good the Abrahamic covenant, without delay, by granting the blessing of Abraham." (Jacobus). That is by granting regeneration to the infants, as well as, to the adults of these households.

No minister could refuse baptism to a person who gave evidence that God was his God. Professed faith is taken as such evidence. So far as man can see, God is the God of all who make a credible profession of faith, and, there-

fore, if not baptized already, they should be baptized. If, then, it can be shown, that infants sustain the same relation to God as adults, they have as good grounds for baptism as adults. But does not God say that he is the God of all who believe, and the God of their children, also? The expressed faith of the parent, not only determines that God is his God, but also shows that God is the God of his child, and, therefore, the expressed faith of the parent, is as valid grounds on which to baptize the infant as the parent; for, by the faith of the one, we know that God is the God of both; and, consequently, *have no more right to withhold baptism from the one than from the other.* Thus Paul treated the Jailor and his house; Lydia and her house. Nor does the supposition that God is the God of the child, that it is, and will prove regenerate in virtue of this promise to it, fail in regard to the infant more frequently than the same supposition does in regard to adults, when the number of those baptized in infancy, is compared with the number of those baptized in adult age. From the foregoing, it is evident that believers' baptism does not exclude, but includes infant baptism; *the reason why we baptize infants, is because of believers' baptism.*

HOLY CHILDREN, 1 COR. 7: 14.—Baptists maintain that holy in this passage means "legitimate." But the Greek word *never* has this meaning in sacred or profane literature. This view therefore cannot be correct. The translation of the New Testament made expressly in the interests of Baptists, did not dare to substitute legitimate, for holy. But why not, if the authors of that book could translate (*hagia*) holy, by legitimate? If Paul wished to express the idea of mere legitimacy, he understood Greek well enough to do it. Then, "*holy*" stands opposed to unclean, which never means *illegitimate*, which is expressed in good Greek. Heb. 12: 8. Again, the reason assigned why the child is holy, renders the idea of legitimacy simply absurd. To make a child's legitimacy depend on the conversion of one of the parents, is a theory, which no nation, no court, guided by common sense, will sustain. If a Tom Paine marries a Jezebel,

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their children are legitimate. But Paul holds that either father or mother must be holy, ere the children are holy. Nay, more, Paul holds that the unbelieving parent is sanctified by the believing parent. That is, according to Baptists, the unbelieving parent, husband or wife, is made holy or legitimate by the believing husband or wife! Now, read Paul's statement according to this theory: For the *unbelieving husband* is made *legitimate by the (believing) wife*; and the *unbelieving wife* is made *legitimate by the (believing) husband*; else were your children *illegitimate*; but now are they legitimate. Who will be reckless enough to give such a translation a place in the Bible? Marriage and birth by the Baptist theory, are both made legitimate through faith. Next must come the holy sacrament of matrimony! To expose the holowness of the Baptist dogma, we have only to write it, in its own terms. Doubtless, the difficulty at Corinth arose from the law in Israel, which prohibited marriage with unbelievers. See Ezra, chapters 9 and 10, and Neh. 13: 23-28. Says Dr. Hodge on 1 Cor. 7: 14, "This passage recognizes as universally conceded the great Scriptural principle, that the children of believers are holy. They are holy in the same sense in which the Jews were holy. They are included in the church, and have a right to be so regarded. The child of a Jewish parent had a right to circumcision, and to all the privileges of the Theocracy. So the child of a Christian parent has a right to baptism, and to all the privileges of the church, so long as he is represented by his parent; that is, until he arrives at the period of life when he is entitled and bound to act for himself. Then his relation to the church depends on his own act. The church is the same in all ages. And it is most instructive to observe how the writers of the New Testament, quietly take for granted, that the great principles which underlie the Old Dispensation, are still in force in the New. The children of Jews were treated as Jews; and the children of Christians, Paul assumes as a thing no one would dispute, are to be treated as Christians."

BAPTISM IS IN THE ROOM OF CIRCUMCISION. COL. 2: 11, 12.—Baptists maintain that circumcision is here

spiritual, but baptism rit —that of water. This view is absurd. The baptism is spiritual as the circumcision. If no knife or human hand was employed in the one; no bier or shroud, or earthly grave is seen in the other. The baptized are buried with Christ, and "*rise in Christ, by the faith of the operation of God,*" and must have been buried in the same way. Surely this is all spiritual. We have already seen that it is impossible to bury men literally with Christ. The passage is intended to show that baptism performs the same service that circumcision did. This reference was necessary in order to teach the Colossians, who knew the import of the earlier rite, the true meaning of the later, and thus enable them to see that it was unnecessary for them to cleave to circumcision with that foolish tenacity with which they did, since baptism does what circumcision effected. Just as if, to convey a correct idea of a machine which working by horse power, cuts our harvest, to a husbandman ignorant of the nature of this new instrument, we were to tell him, that it reaps the field, and hence is called a reaping machine. The old word *reap*, would convey the essential ideas, though the process of the machine is very different from that of the sickle. So the process of the sewing machine is very different from the old hand-mode of sewing, but the old word *sewing*, gives at once an idea of the true nature and design of this instrument. And Paul to enable the Colossians to gain a clear idea of the new ordinance, baptism, calls it by the old name of circumcision. We have heard farmers say that they hoed their root crops with the plough—phraseology, which, at once, explains that that which the hoe once did, is now effected by the plough. And, just as certainly, as the idea that the plough has come in the room of the hoe, is conveyed when it is said, "the field is hoed by the plough"; so, as certainly, is the idea conveyed that baptism is come in the room of circumcision, when it is said, "Ye are circumcised having been baptized." The ideas here are that the circumcision was effected by baptism, and that the latter takes the place of the former. To show how closely the Apostle views these two ordinances, we ought to remember that the statement in verse 12, "*Buried with him,*"

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must be connected with the pronoun, 'Ye,' in verse 11, and be read thus: "*Ye buried with him in baptism are circumcised,*" &c. The meaning of which cannot be mistaken. "*Buried with,*" in verse 12, is a participle in Greek, and must be joined to the verb circumcised, in verse 11, to express the means by which the idea contained in that verb is accomplished. This Greek construction determines the meaning to be: "*Ye are circumcised by being baptized.*" This is the proper translation of the passage. We have an idiom similar to what is now referred to in English: The house was cleansed, being washed. The participle here shows how the cleansing was effected, viz., *by being washed*. Another possible construction, and one often given, is to place the last clause of verse 11, "*the circumcision of Christ,*" in apposition with the first clause of verse 12, "*Buried with him in baptism.*" This is the same as saying, "*The circumcision of Christ,*" to wit, "*being buried with him in baptism.*" By every possible construction, therefore, the identity of circumcision and baptism is preserved in this passage. It cannot be made to teach any doctrine contrary to this view. And, hence, as circumcision is no longer practised, baptism must come in its room. In confirmation of which, it may be farther added that, as the Old Testament uses circumcision figuratively, for the work of the Holy Spirit in renewing our nature, Deut. 30: 6, so the New Testament employs baptism figuratively for the same purpose. And in the passage under consideration, Paul uses the two ordinances interchangeably to express the same spiritual idea. Thus, in every form of uttering thought, the oneness of the two rites is set forth. The Baptists will as easily pluck the Sun out of the heavens, as overthrow the doctrine of the substitution of baptism in the room of circumcision, so clearly taught by Paul to the Colossians.

It is said that baptism cannot come in the room of circumcision, for both were practised by the Apostolic church, at the same time. But this holds good of *all* the rites of the ancient dispensation. The Jewish believers, or Christians, from the day of Pentecost, to the destruction of Jerusalem by Titus, a space of about *forty* years, not

only kept the Passover, and the Lord's Supper, the seventh day Sabbath, and the Lord's day, but observed *all* the rites of both dispensations—Old and New. "They continued daily in the Temple." Acts 2: 46. "Their attendance at the temple, was as really a part of their religion, as their meeting elsewhere. The probable design of this (double or two-fold) arrangement, was to shield the new religion from the charge of being hostile to the Old, or essentially distinct from it, and to show the identity of the church under both dispensations, by allowing one, as it were, to overlap the other, or the two to co-exist for a time. A precisely similar relation had subsisted for a time between the ministry of John, and the public ministry of Christ, and may be said to have prefigured the one mentioned in the case before us." (*Alexander*). See Acts 21: 20, &c But is any person so ignorant as to deny that the Lord's Supper has come in the room of the Passover, and our Sabbath, in room of the Jewish? Even in worldly matters, the old does not give place suddenly to the new. The farmer who long used his sickle, to reap his fields, did not all at once abandon it for the scythe; neither has the mowing machine yet displaced the old instrumentality whose place it is destined and fitted to take. While adopting the new, men will cling with respect to the old, which has been a faithful servant. To this mental law, Paul refers 1 Cor. 7: 18-20, on which Schaff says correctly, "The object of this was to teach that the abolition of the old ceremonies must not be effected, suddenly or forcibly, but left rather to the inward development of the spirit of the gospel." Only by comparing the old rites with the new, could the Jew come to a clear perception that the old truths given by God, were taught by the new rites. Having reached this point, which, however, would require time, the Jew, with true Christian liberty, could cast aside the old ceremony, now knowing that the old truths were not only retained, but more fully developed.

But since all the rites of the Mosaic dispensation were abolished by Christ's death, the assertion made by some, that circumcision was not a religious ceremony, because it was practised in the face of this abolition, if true, would

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rob all the other Jewish rites of their religious character; for they were all observed by the Apostles, and the Apostolic church, though all equally abolished.

Baptists ask us why Paul circumcised some, and assured others, if they were circumcised, Christ would profit them nothing? The reasons which they assign are preposterous, viz., (1.) That circumcision was not a religious ceremony, and was injurious *only* to Gentiles; (2.) that to the Jew it was only a national mark, and is to remain with them, as long as they remain a separate people.

In reply to the above query, we say, the difference of action depended upon the difference of view taken of circumcision. The false teachers held that circumcision was essential to the salvation of Jew and Gentile. Acts 15: 1. In the language of the Rabbis, they said, "No circumcised person will see hell." To circumcise under circumstances which would confirm such a view, would be to subvert the gospel. When there was danger that the circumcision of a person might be construed as teaching this pernicious doctrine, Paul refused to circumcise. But when circumcision was not liable to any construction contrary to sound doctrine, he did not hesitate to set that seal on a believer. To infer that circumcision had no religious value, because Paul says, *Circumcision is nothing, is worse than puerile.* Language of the same import Paul applies to the Apostolic ministry, which was a religious ordinance of the very highest import. "*Neither is he that planteth anything, neither he that watereth.*" This is said to counteract that undue exaltation of instrumentality, to which many are prone. If Paul is removed from his proper sphere of a weak instrument in God's hand, and raised to one, where he is viewed essential to salvation, then, whatever his value in the first, in the last he is nothing. Circumcision, baptism, and ALL ordinances when viewed essential, and substituted for living faith, or for Christ himself, are nothing. They have no merit, are worthless, and have, in this sense, no religious value in God's sight, or that of good men. When Paul says circumcision is nothing, he has in view the use made of it by false teachers, and not its use as intended by God, as a sign of the covenant of grace. But to trust to any-

thing as essential to salvation, which is not, but in this sense is worthless, becomes a snare and a curse to the soul. Hence, Paul shows that circumcision, in the view of it which he is opposing, is destructive to *all*—whether Jew or Gentile—who cleave to that view. This is evident when he says, *I testify to EVERY MAN that is circumcised, that he is a debtor to do the whole law.* Gal. 5: 3. This testimony, mark, is borne (1.) to *every* man—Jew as well as Gentile. (2.) The testimony itself is of *doing*, or *work*, which is evidently put in contrast with believing; human merit by means of circumcision, in opposition to Christ's merit by faith. (3.) Circumcision, on this principle, is not the only thing required; there must be perfect righteousness, the *whole* law must be kept or fulfilled. But (4.) the debtor to do the *whole* law is under the *curse*: For *as many as are of the works of the law are under the curse.* Gal. 3: 10. The use of circumcision which Paul is opposing, is, therefore, damning to the Jew no less than to the Gentile.

And, if circumcision was a mere national sign, how, when transferred to the Gentiles, does it become all at once religious? And can the reception of a mere national sign ruin the soul? If an Englishman adopts the American sign or flag, does he do it on "religious grounds," and lose his soul!!! Then, after the destruction of Jerusalem by Titus, the converted Jews allowed circumcision to fall into disuse, and finally to disappear. They do the same now. What unconverted Jews did, or will do, can have no bearing on Apostolic practice. And it is simply untrue to say that circumcision was confined to the family of Abraham. It had a world-wide aspect when first applied to Abraham, whom it contemplated as the father of many nations. It was placed on persons of many nations in that patriarch's household. Proselytes were always circumcised. What the unconverted Jew thought circumcision was in his own case, as such he wished to transfer it to the Gentile, religious in both cases. On no other principle can we account for his zeal in this matter. Indeed, if the true nature of circumcision was not religious, as given to the Jewish church, we cannot understand how the error, which the carnal Jew grafted on it, could

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have been ever entertained, or could have originated at all. Circumcision could never be intended as a mere national mark to distinguish Jews from other nations; for other nations were circumcised. Ishmaelites were, and are to this day. So were many of the Egyptians and Ethiopians, Troglodytes, the Kaffirs of South Africa. The Idumæans, Ammonites and Moabites were circumcised. Having already presented the Scripture view of circumcision, we need not here repeat. Mr. C. seems as ignorant about the errors of the Jews on this subject, as of the doctrine of the word of God upon it. In regard to the former, Hall (Baptist) says, "Some Jews observed circumcision, because they believed it impossible to be saved without it, by which they endangered, to say the least, the fundamental doctrine of justification by faith. Against this sentiment we find Paul protesting with vehemence, and affirming, that 'if any man was circumcised,' *with such views*, Christ 'profited him nothing.'" Gal. 5: 2. Upon the latter, or doctrine of circumcision, Fuller, another Baptist, says, "This ordinance was the mark by which the posterity of Abraham were distinguished as a *people in covenant with Jehovah, and which bound them by a special obligation to OBEY HIM*. It was prefigurative of mental purity, or putting off the body of the sins of the flesh." It must have been, then, a religious ordinance.

INFANT BAPTISM IS CHARGED WITH BEING THE PILLAR OF POPEY BY BAPTISTS. — But in this they only proclaim their ignorance, both of that system and the word of God. Do they not know that the great pillar of popery is the doctrine of Apostolic succession, or the claim of infallibility? Here lies concentrated the error of that church. Grant her this position, and you must follow Rome in all she has said, and decreed, and done. Turn infants out of that church, and let her assume the Baptist dogma on this subject, meantime, holding her infallibility, and Rome would continue unchanged. But let it be carefully noted that Infant Church membership, beyond all controversy, is in the word of God. God's authoritative seal and approbation are stamped on this principle—it is

the outgrowth of His wisdom and love, and is represented in the Bible as a very precious truth,—one of the comforts of God's people for two thousand years. If infant church membership be wrong in principle, and popish in its operation *now*, it must have been so, from the first, for principles do not change. Christ was a member of the Jewish Church when an *infant eight days old*: According to Baptists, this was "the ground and pillar of popery"!! Christ declared infants to be members of His Kingdom or Church. Did He in this utter a popish cry? He was "*grievously vexed*" with those who dreamed that His Kingdom had only to do with grown up people. Paul pronounces the principle which Baptists condemn as pernicious, to be PROFITABLE, MUCH EVERY WAY. Rom. 3: 2. Hearing such aspersions on our principles, we can turn to our Heavenly Father and say, *The reproaches of them that reproach THEE, are fallen on us.* Ps. 69. And in defence of infants whom God claims as His, Ez. 16: 21, we may ask Baptists, How they are capable of doing so much evil, though utterly powerless for good; giants, indeed, of Satan and the Pope, but God and His Church can do nothing with them! If infants are such mischievous creatures, how can they ever find themselves in heaven? And how such a bad principle on earth as infant church membership, can become a good one in heaven, we leave Baptists to determine!! But where is greater purity of doctrine, discipline and practice, than in Pedit-baptist churches? Certainly, not in Baptist churches, of which one of themselves has said, That it has all *kinds* of doctrine, and all kinds of preachers, within its pale. But the Waldenses, the Bohemian, or United Brethren, and many other Pedit-baptist churches, are proverbial in all these respects. Infant baptism pledges parents to give a Scripture teaching and training to their children. It is the right of all baptized persons to receive such. The training infant church membership involves, may be seen in Deut. 6; Gen. 18: 19; Ps. 78, and Eph. 6: 4. As Fuller says of infant circumcision, so we say of infant baptism. It binds its subjects by a special obligation to obey God. All sensible persons must see that this line of action is the very best, the only secure guarantee, against

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the inroads of Popery. In virtue of the promise, "*I am thy God,*" made to the infant of a believer, and which precedes its baptism, we are bound to suppose that it is, and will grow up a child of God, until the contrary appear. Just as we are bound to suppose that an adult to whom this promise, "*I am thy God,*" is made, is a faithful member of the invisible Church, until the contrary appear. The supposition, as already said, holds true more frequently in reference to the baptized infant, than the immersed adult, when the relative number of each is taken into account. And then the unconverted child cannot exercise so much influence in the church of which it is a member, as the immersed, but unconverted adult can in the church of which he constitutes a member. And then evangelical Pedit-baptist churches strenuously oppose the idea that church membership in the sight of men is sure, is anything more than presumptive evidence of church membership in the sight of God; and they urge their people to be satisfied with nothing less than Divine testimony: while Baptists speak of their immersed, as if they were sure of heaven. We never tell our people that the visible church and the invisible are co-extensive, as Baptists glory in doing, in reference to their communion. —A dogma which constitutes an essential element in popery, and which, while the enemy sows tares, that grow with rank luxuriance, lulls the soul in the deadly sleep of carnal security. Hence, says the Princeton Review: "The external body of professors is not the body of Christ, which consists only of the really regenerate. Transferring to the former, the attributes and prerogatives which belong to the latter, is the radical error of Romanism, the source at once of its corruption and power." This theory essentially belongs to the Baptist system.

INFANTS ARE NOT ADMITTED TO THE LORD'S SUPPER.—Because we do not read in the New Testament that households, as such, were received to this ordinance, though households as such were baptized. Then, infants did not partake of the passover, until they were capable of being taught its significancy. Calvin, on Ex. 12: 26, 27. "In the action of baptism, the subject is passive, and in that

of the Lord's Supper, active." As in the state, so in the church, all who are members have not equal privileges. Females are church members, but they are not allowed to speak in the churches. Children are members of the State, but cannot vote. So children are church members, yet cannot have the privileges of adult membership.

"BAPTIST CHILDREN AS GOOD AS THE CHILDREN OF PEDO-BAPTISTS," though unbaptized. Baptists, who make this statement in order to show that infant baptism is without effect, forget the view they take of Pedo-baptist Christians. Baptists hold that we are all unbaptized. But will they pretend to tell us that we are destitute of a long and glorious history, as God's people. Look at our Waldenses and Huguenots, our Reformers and Martyrs, our Covenanters and Puritans, and the thousands of Saints, men and women, old and young, in our communion, whose distinguished piety Baptists dare not deny. But, according to Baptist theory, not one of these was baptized. Is the Baptist communion, with its boasted immersion, better than they, more honored by the Great King than they? What then is the good of immersion, or the Baptist theory? Pedo-baptists who reject it, are as good, to say the least, as Baptists who love it, and compass sea and land to make it proselytes. But the argument carries us farther. Baptism gives visibility to the church, and without it there can be no ministry of the Word, no dispensation of the Lord's Supper, no right use of ordinances, no visible people of the Lord. Yet Baptists are forced to admit that piety, as pure as that which exists within their pale, is found outside thereof. If their principle of testing the orthodoxy of our infant baptism is correct, what, we ask, is the good of their church, their ordinances, their ministry, or immersion? Aye, we have heard men say, that they who do not attend gospel ordinances in any church, are as good as those who do. Baptists must abandon their principle on the point in hand, ere they can correct this error. Their objection to our infant baptism rests on a false basis. For, be it remembered, that the good of any ordinance depends on the right use of the ideas or truths properly, or by Divine

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appointment, contained in that ordinance. What good is the Bible, preaching, the Lord's Supper, to many? *The gospel may be a savor of death unto death to them who hear it.* The fault does not lie in the ordinances, Bible, or Gospel, but is found in those who do not properly use them, if no benefit is received in their use. Many a man who once had rich estates, died in poverty. It was not the lack of *Divine* ordinances that ruined Israel. Do Baptists expect ordinances to produce their effects in the same style that Romanists teach the Sacraments do, viz., by an *opus operatum* power, i.e., by the bare outward performance? One thing we do know, that many Pedo-baptists can join heartily in the statement of good Matthew Henry, when he says: "If God has wrought any good work upon my soul, *I desire, with humble thankfulness, to acknowledge the moral influence of my infant baptism.*"

PEDO-BAPTIST TESTIMONY IN FAVOR OF BAPTIST PRACTICE?—Mr. Crawford does not hesitate to publish that Dr. Whitby, Matthew Henry, Calvin, Doddridge, and some other Pedo-baptists favor the exclusion of infants from the households, who are represented as baptized in Scripture. This statement is not true, so far as the above names are concerned. Dr. Whitby, in his paraphrase on Acts 16: 31, says, "For that faith (of the Jailor) will bring thee, (the Jailor) and them, (the house) into the way of salvation." He adds nothing which can neutralize this statement. Matthew Henry expressly speaks of infants being both in the house of Lydia, and in that of the Jailor, and adds that both houses "were baptized by the same rule that Abraham and his household were circumcised, *because the seal of the covenant belongs to the covenanters and their seed.*" Calvin, referring to the fact that infants are not expressly named in these households, asks, "Yet, what *man of SENSE* will argue from this that they were not baptized" in both? "If such kinds of argument were good, it would be necessary, in like manner to interdict women from the Lord's Supper, since we do not read that they were ever admitted to it in the days of the Apostles." Doddridge says nothing on this subject inconsistent with the strictest Pedo-baptist

principles. When such exposure as the above can be so easily made, who can have any confidence that Baptists quote accurately from Pedo-baptist authors on this subject in any case? Says the Rev. T. M. Dimmick: "I know a young man, now a Pedo-baptist clergyman, who was once a Baptist, and was led to see his error just by the *garbled* quotations found in the 'Scripture Guide to Baptism,' by Pengilly. He was one of those very few readers who desire to look up the quotations, and to decide for themselves; or who are so situated as to be able to do so. In comparing the representations of Pengilly, with the true views of the authors, he was so *disgusted* that he went into a thorough and candid investigation of the whole ground; which led him to see that this peculiar faith of the Baptist denomination is unscriptural and unchristlike." John Paul Perrin, wrote a history of the Waldensian Church, in which we find the following: "They (the Waldenses) kept their Sabbaths duly, causing their children to be baptized according to the order of the primitive church." Jones, a Baptist historian, in quoting avowedly from Perrin, omits the part of the above sentence which refers to children, and writes the passage thus: "They kept the Sabbath day, observed the ordinance of baptism according to the order of the primitive church"!!! For such conduct there can be no justification.. This Jones is said to have been a good man. Thus we see how much denominational prejudice will influence even good men to *strive unlawfully*. In the Apostolic Constitutions, B. vi, 15, we find the following: "*Baptize your infants, (nepia) and bring them up in the nurture and admonition of the Lord.*" Dr. Cramp refers to the "Apostolic Constitutions" in his Catechism on Baptism, p. 24; but contrives to do so in such style, as to leave the impression that nothing is found in those celebrated documents of antiquity, favorable to infant baptism!!!

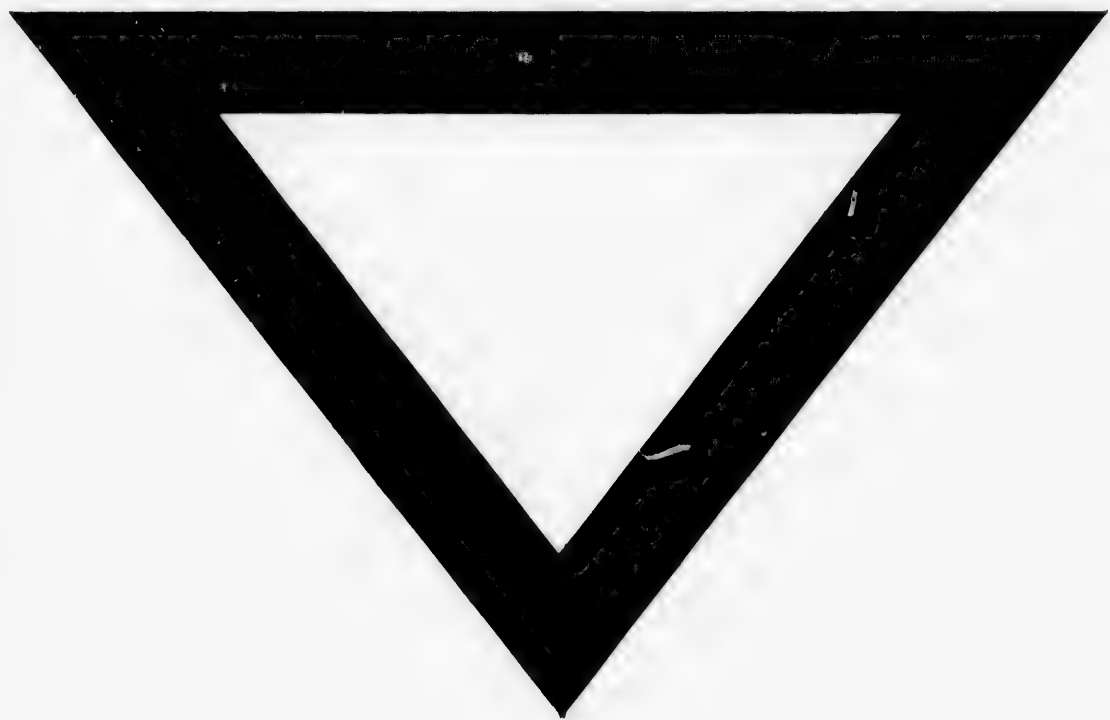
Dr. Cramp, also, calling attention to the statement, men and women were baptized, Acts 8: 12, adds, "Mark it well —'men and women,'—no children!" How superficial for a doctor and professor. He might as well quote, If a *man* on the Sabbath day receive circumcision, that the

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law of Moses should not be broken, John 7: 23, and pointing to the term *man*, add, "mark it well—if a *MAN*,—no child eight days old was circumcised on the Sabbath"!! While the fact is, that the law to which Christ refers, is the command to circumcise the child on the eighth day. If this law is to be kept, all born on one Sabbath must be circumcised the next; the reference is not to adults at all. Here is a law specially referring to infants expressed as if applicable to adults. Baptists cannot understand this, simply because their theory is unscriptural. *Except a MAN be born again he cannot see the Kingdom of God.* Will Dr. Cramp argue that this does not apply to infants, because the term *man* is used? We can learn nothing as to the age of the parties baptized in Acts 8, from the terms "men and women"—they are intended to show that all distinction of sex is removed in the new dispensation,—“where there is neither male nor female.”

THE RESULT WE REACH IS:—God placed infants in His Church, and attached to them the seal of initiation; Baptists exclude them from their church, and deny their right to that seal! God positively commanded His people to regard and treat their children as church members; Baptists *infer* that it would be wrong to so regard and treat them! God has shown that all arguments drawn from regeneration, faith, repentance and obedience, in connection with baptism, ought not to exclude infants therefrom, for all these did not exclude them from circumcision. Baptists esteem these considerations sufficient to exclude them from that ordinance. We have God's authority for classifying infants with their professing parents, and placing on them the seal of initiation: Baptist authority for rejecting this order and rule! Whether it be right to obey God, or man, hearers, judge ye.?



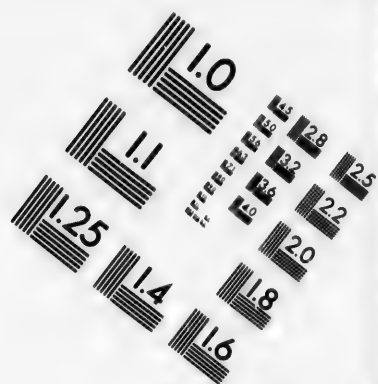
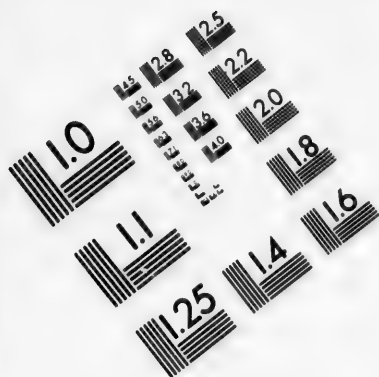
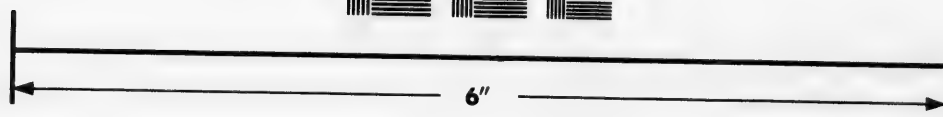
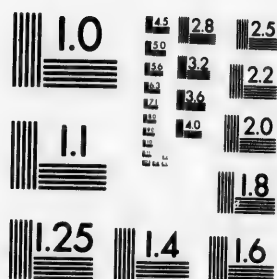
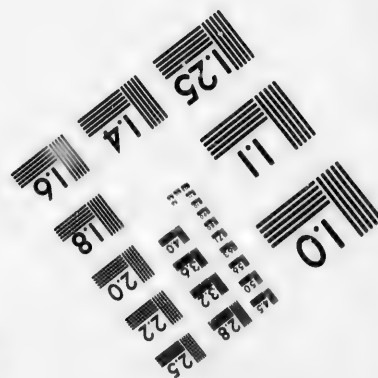


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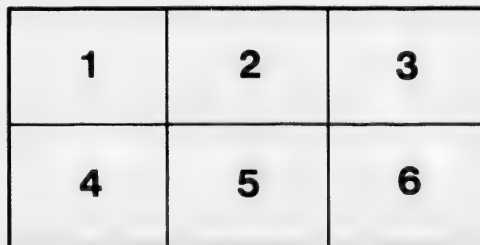
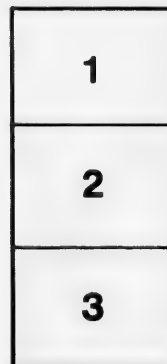
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Cause, Consequences

BY JAMES MURRA
EX-M. H. A.

ST. JOHN'S, N. F.
J. W. WITHERS, QUEEN'S PR
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1895.

WHAT CAUSED THE COMMERCIAL CRISIS?

BY JAMES MURRAY, EX M. H. A.

I HAVE been asked to set forth my views as to the causes which led up to the general commercial crisis and bank panic that occurred here on the 10th of December, 1894, which I shall do as succinctly as the complicated nature of the subject permits. I shall discriminate between the bank failures and the commercial collapse, because, although both these events are intimately connected, and both culminated at the same time, they are in themselves essentially different, and but for purely accidental circumstances would not have occurred together.

1. *As to the Commercial Crisis:* which lay behind the Bank failures, and which, while it was the substantial cause of them, only came to light as a consequence of the latter. The history of the decline and fall of the Fishery Supplying trade in Newfoundland is not of yesterday, and the causes which gradually led up to it extend over many years. Before examining these causes in detail I wish to be emphatic on the point that the decay of the Supplying System, and that alone, is responsible for the general commercial crisis we are now considering. To persons outside of this Colony not conversant with the peculiarities of our commerce it might suggest itself that our fisheries had failed, that our land crops were unfruitful, that the relation sustained to the Fishery or Supplying business by other trade interests, or by other class interests, might have been responsible, in whole or in part, for the general collapse. But except in so far as the latter were indirectly dependent upon the success of the general Fishery trade, they were not affected, and did not affect it.

I start out with the general theory that the Supplying System as a mode of carrying on the Fisheries is inherently, and in itself, *an unsound system of doing business*. Here I do not propose to discuss the evidence of its unsoundness. I have recently done so elsewhere. But there was a time in the history of this Colony when the Supplying System might have been conducted with commercial success. I consider

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that time no longer exists; and the history of the recent failure of the Supplying System is really nothing more nor less than a tracing of the changes which have brought about this alteration in its position.

To make clear what I am about to detail let me state right here that the natural exigencies of the Supplying System, carried out to their logical conclusion, require that this island should be the exclusive property of one Supplying firm, which should employ the able-bodied productive population in carrying on the fisheries of the island, under such close or exclusive rules, or legislation, as would preclude all that we know under the names of commercial competition and the modern rights of civil citizenship. In short, to make the Supplying System a success, implies Newfoundland as a fishery plantation, under surrogates and fishing admirals, as in the sixteenth century.

The first great commercial change within my experience that struck a death blow at the Supplying System was the introduction here of steamers as ordinary freighters of provisions between this country and the American continent. Prior to that, every merchant who imported provisions loaded a sailing vessel of his own, and had a kind of monopoly in its cargo. When steamers were put on at low rates of freight, after it became general to supersede sailing vessels by steam carriers built mainly for freighting purposes, every small dealer could import his own twenty or fifty barrels of flour, instead of buying them of the local merchant. The steam freighters, in short, became distributors, and broke up the monopoly of the larger capitalists all over the island.

The next step of commercial progress, and one that naturally followed the other, was the introduction here of the practice of selling flour and other provisions on the c. f. i. principle. This gave a further blow to the old Supplying System, by bringing the miller of Ontario into direct commercial relations with the smallest retail dealer in St. John's.

Next we find this advance followed up by another step of progress that it naturally suggested. That was the arrival here of special agents, who went all over the island, and into the remotest outharbor, placing the small independent external trader on the same plane of advantage as the largest Mercantile capitalist in the metropolis. These changes substantially meant the introduction and general diffusion of THE CASH SYSTEM in Newfoundland.

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What were the practical effects of these important changes upon the Supplying business?

In the first place the outport fisherman or resident who wasn't independent enough, or could not command the cash, to buy his barrel of flour from the trader who sold for cash, felt discontented, and without reflecting that he was an average member of a System that dealt in averages, he thought he ought to be put on a cash basis and enjoy all the advantages of such. In effect he wanted twelve months' credit without paying any interest for it. He expected to live as cheaply as the most independent individual in the community, *i.e.*, the cash purchaser, and at the same time enjoy all the incidental advantages of belonging to the old system, which insures itself against the dishonest dealers by charging long prices against all.

This discontent bred in the nineteenth century dealer under the Supplying System a new step of deception, namely, he gradually learnt to sell enough of his fish for cash to buy such things as he could thus get cheaper than from his Supplying Merchant. In this way the latter gradually fell into this plight: He got only the poorer men to deal with, men who hadn't capacity enough to acquire independence, or, if he got better men, he had to bring down his prices to an unpaying basis; and, which or whatsoever he did, he was constantly confronted with the impossible conditions of the newly-diffused cash system, which said to him as plain as the nose on his face,—"I'm here to ruin *you*, and the sooner you realise that fact and clear out the better for you."

This in few words was the position. It is the old story all over again of an ancient, once honorable, and affluent interest crowded out before the strident aggressiveness of a hard democracy—before the inexorable facts of Nineteenth Century 'progress'—before the snort of the steam-engine and the throb of the railway. "The old order changeth," whether we sleep or wake, and the collapse of our 'Black Monday' was simply the waking up from their Rip Van Winkle slumbers of the 'old timers' belonging to the Supplying System whom the railway revolution of 1882 had not already exterminated.

In considering this subject elsewhere I have stated that in my opinion our Supplying Merchants were in precisely the same financial position as they are now in at least twelve

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years ago. I select that particular date because it was in 1882 that we adopted the railway policy, which made such a marked 'new era,' not only in our political, but also, as I shall show, in our commercial life as well.

The first two years after that date, 1882 and 1883, were comparatively good years with the general trade of Newfoundland, as might have been expected in a relatively small community by the expenditures in connection with the construction of the railway. Then came the reaction of 1884 when the Banks first began to go back, and this decline has steadily continued ever since that time.

Our seal fisheries have notoriously failed during the past ten years; the newly-revived Bank fishery has again been practically abandoned, not so much from the scarcity of fish, as because this mode of fishing was either too expensive or was not understood sufficiently to be carried on with success by Newfoundlanders. The Labrador fishery, which was always a delusive industry from a commercial point of view, and is only valuable as supplementary to the shore fishery, when the latter declined, ceased, also, to be remunerative on its merits as an independent enterprise.

Then again new arrangements and modes of doing business, such as are always occurring in connection with the commerce of every country, have intervened to draw off the attention of our people from our Fisheries. There is nothing a Newfoundlander will not sooner do than go fishing; and the only chance to get that done as a successful industry is by excluding all other modes of industry along side of it. The introduction of railway labor, for instance, unsettled the minds of the men who engaged in it, and, in certain sections of the country these men never went back to the Fisheries. The introduction of the Lobster canning industry had a similar effect: fishermen who engaged in it lost their gear, and practically abandoned their calling as ordinary fishermen. Mining industries have the same effect; whatever value they have as helping the general labor market they are no help to the Fishing industry nor to those engaged therein. The introduction of steamers very generally in our Bays and along our coasts has also helped in the same general direction, namely, by diverting the men's minds from the Fisheries and giving some of them incidental employment for cash at other pursuits. Any one of these separate distractions in itself may be trifling, but combinedly they have

all battered their forces against the ancient standard, the business of the country; all have helped to sap away the foundations of the Supplying System.

I will next consider briefly the practical effects of the Supplying System when unsuccessful on the actions of the merchants and fishermen respectively.

When a dealer gets an advance from a merchant on the strength of the current voyage, he has the latter in his power and knows it. If an honest man, such knowledge will not affect his action, of course, but the position has a natural tendency to suggest dishonesty in the minds of all men. If the turning point of the voyage shows that the latter is likely to be unsuccessful the dealer knows that there will be no balance coming to him anyway, that he will only get *his living* out of the current voyage, and that, therefore, any *extra* exertion will not inure to his own advantage. In that event the voyage is practically abandoned on its merits from a comparatively early date; and, whether ultimately abandoned as unsuccessful or not, *every voyage has the menace of such a possibility constantly hanging over it.*

As to the effect on the merchant, when the latter gets into financial straits he has to buy fish at whatever price the market dictates, in order to keep up his foreign remittances and save his credit. In such a conjunction as recently existed here, the merchant is vitally interested in keeping down the price of fish, and enters into a local combination for that purpose. Such a combination, while limiting the price in the local market, also operates to depreciate the value of the article *in all markets*; for, as the foreign purchaser takes pains to know what price is being given in Newfoundland, he so bases his prices on the latter as to avoid giving any more for the fish than the extra cost and charges of exporting it to the foreign market. Thus a false or depreciated value in the local or Newfoundland market really depreciates the value of our codfish all over the world, without correspondingly helping any one, unless it may be the foreign consumer.

I am next going to make a statement, and an extreme one, which at first sight will seem to conflict with the foregoing remark. It is this:—For years we have been paying through the Newfoundland Supplying trade about \$8 per quintal for the fish caught here, and receiving for the same article about or less than \$4 per quintal. These figu-

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res are rough and only relative, for the sake of comparison. How do I account for the apparent paradox? In this way! The difference consists in *waste*—the waste incident to the Supplying System, by reason of the dishonesty of some dealers, the incapacity or misfortunes of others, the indolence of yet others, and the absence of heartiness or comity on the part of all. This incidental waste is the inevitable accompaniment of the average system, and may be briefly accounted for by the consideration that the average principle in that system is untenable in face of the fact that, while its success depends on the hearty co-operation of the dealers as a class, every individual dealer not only practically repudiates it, and tries to evade it, but actually makes its existence a grievance, sufficient, in his opinion, to justify him in any and every effort to defeat the Supplying Merchant, and outwit the operation of that very principle on which his success depends.

Here, then, we have this extraordinary anomaly, which the records of industrial economy must be searched in vain to parallel, of a business co-operative system dependant for its success upon the good-will of persons every one of whom is, in the nature of the case—that is, in obedience to the natural law of self-interest—fighting against it. A system, moreover, which has outlived the temporal, social and economic conditions which once made it successful. And, lastly, a system so inherently unsound, from a moral point of view, and as an evolutionary process, that every stroke and movement of progress in the general industrial world around it is not only a general stroke and movement against it, but a special instrument for turning more acutely against it that particular principle inherent in itself which is already the cause of its unsoundness and decay.

If instances and examples of these fundamental facts are needed they can be furnished in volumes—and hecatombs of volumes—from the experience of every Supplying Merchant in Newfoundland. As to its chances of commercial success, the foes of the system—natural and incidental—are now so numerous that gambling blindfold on the Turf, or taking long odds against the bank at Monte Carlo, are a safe enterprise and investment when compared with it. And the worst feature of the thing after all is said and done, is the fact that it makes bad men, bad citizens or communists from an economic point of view, and a bad—that is, an unsound and

perilous—condition of society as a whole. This is the indictment the state has against it:—its failure ethically and economically: and every advancing year—every forward movement of general progress—drives home that indictment with ever-increasing and relentless force. As I have already said, the system requires for its success a perfect monopoly of some selected area of operations; for its subjects a class of men who are ideally honest and in perfect harmony with the System itself: and for its environment such a total exclusion of all the ever-expanding features, conditions and consequences of human advancement, that in modern times its successful survival is an absolute impossibility.

Perhaps the utter heartlessness and want of comity of the System is best seen by one striking feature in it of so hideous, detestable and unnatural a character, that, to name it ought to be sufficient to settle the question as to the true nature of the System as such in the mind of any rational or intelligent man. It is this, that if any accidental circumstance, however unmerited on his part, happens to the Supplying Merchant, to indicate mercantile weakness, unsoundness or inability to continue business, such an accident seals his doom with his dealers as surely and inexorably as if he were the wounded member of a pack of carnivora. His effects disappear; his assets, in the shape of outstanding debts, melt away from meridian to zero. Even his fellow-merchants and rival traders in the locality of his operations aid his dealers in their efforts to rob him, and his estate becomes suddenly transformed from a vineyard into a graveyard. Thus the death of a personal Supplier is full of peril to his estate; and therefore those who give him credit, aware of this ghastly fact, do not always feel safe in doing so unless the extra-hazardous risk is covered by a policy of life insurance. Thus the System, the natural tendency of which through life is to devitalize and prematurely destroy the very central principle and factor of its own life, completes its logical heartlessness by causing its subjects to scuttle away into thievish dens from the dying bedside of their benefactor, and by leaving him at last to fill a lonely and deserted grave. Could anything write its epitaph more eloquently, or carve its character more incisively, than the melancholy mercantile monuments with which it has strewn this Fishery island?

Let us look at the actual practical facts in this connection. But one large supplying house survived the crash of 1894.

The extensive supplying facilities that have been largely dependent upon for years, without number. Yet this firm—large supplying house—two years ago, with its proprietors, firm—that of J. business about the island—to escape the island. If we survey the island, we shall find it full of houses that have been these old houses. Harbor Briton and some years past both of these concerns on our were once in the page of this paper. MR STEPHEN R. the old and weak so many years, foundland business managing partner STEWART—the means the first interest in that incidents that be multiplied a so impressively losses, relics a ment in this are strewn with business life attended losses, but of a this ensigns of inert, dead—(figure), mouldered.

The known fishing fishery trade respectively—are

The extensive supplying house in Harbor Grace that affords fishing facilities to the greater part of Conception Bay, has been largely dependent upon outside financial aid for many years, without which it could not have carried on its business. Yet this firm was once worth £100,000, at least. The large supplying house of P. & L. TESSIE, which went down two years ago, was left, about ten years before, by its originating proprietors, with a capital of £80,000. Another large firm—that of J. & W. STEWART—voluntarily withdrew from business about the same time at great sacrifice, and assumedly to escape the entire loss of its means in Newfoundland. If we survey the line of coast from Point May to Cape Ray, we shall find it strewn with the wrecks of old supplying houses that have gone down before the blast. But one of these old houses yet survives—that of NEWMAN & Co., of Harbor Briton and Gaultois—and its proprietors have for some years past entertained the idea of closing up one or both of these establishments. The names of large fishing concerns on our south and west coasts, now defunct, that were once in active and flourishing operation, would fill a page of this pamphlet. The writer remembers the late MR STEPHEN RENDELL referring to a year in the history of the old and wealthy house with which he was connected for so many years, as being on the point of closing up its Newfoundland business in the “sixties”; and the last active managing partner of the now extinct firm of J. & W. STEWART—the late MR. ROBERT ALEXANDER—lost all his means the first year or two after he was admitted to an interest in that firm. These facts, and other explanatory incidents that throw sidelights upon the situation, might be multiplied a hundred fold were they not so eloquently, so impressively, known—in fact, *engraved*—in the sorrows, losses, relicts and derelicts of every ever-populated settlement in this Island. In fact, the strands of our Island are strewn with bones—the bones, not of vigorous business life attended by incidental but comparatively trifling losses, but of a business life that was once flush with all the ensigns of active health and bloom, but is now stagnant, inert, dead—consumed away with dry rot, (to alter the figure), moulded into fungus and posthumous decay.

The known facts with regard to *the profits* of the supplying fishery trade—of modern and old-time experience, respectively—are abundantly confirmative of these general

conclusions. In the palmy days of the Brazil trade, before telegraphs and railways had minimised profits all over the world, it was not uncommon for a shipping firm in Newfoundland to clear from £3,000 to £5,000 stg. on a single cargo of dry codfish in drums. A pound stg. per drum (112 to 128 lbs.) was not unfrequently made on the cargoes of our fine clipper Newfoundland barques, brigs and brigantines, that were kept up in first-class trim for the purpose of running our great staple to the consuming markets in good shape. Where now are the immense fleets of these vessels—the *Meteors*, *Balcluthas*, *Petunias*, *Ethels*, *Hermiones*, *Runnymedes*, &c., &c., that were the pride and boast of thousands of seafaring families in St. John's alone? and whose comings and goings made up the annual calendar, not only for their immediate owners, but for a whole islandful of bright eyes and bounding pulses, that "took an interest" in our mercantile marine.

The same general conclusions can be arrived, at and constructively proved—*i e.*, as to the failure of the Supplying business as a commercial enterprise—in another way, namely, by considering the quantity of Fish and its products exported hence at various dates, in connection with the growth of our population. The employments of the latter not being increased or varied to any great extent, it follows, as a matter of course, that if the quantity of Fish, &c., annually produced has not materially increased, while the population has doubled, trebled and even quadrupled meanwhile, our wealth as a whole cannot have increased. If, in connection with this, we find that the contributory portion of the annual product required, in the shape of taxes, for the mere expenses of internal government, has also increased—not only with the growth of population (which we might have expected) but in a surprisingly rapid manner *per capita*, then we would have little reason to doubt that the trade of the country, exposed to such a heavy strain, must, of necessity, have lost its profits.

The evidence of these is to be found in the ordinary statistics relating to population, production, revenue and expenditure for the current century: facts that are easily accessible nowadays, and available to all. Thus, without cumbering the page with perplexing figures, we arrive at the following facts:—

FACT 1.—That the of this Colony, Fish six and eight millions fluctuated between production per capita 1

FACT 2.—That the has risen from zero last TWELVE years h

FACT 3.—That the in the same time fr made up as follows:

Due Savings' B	
Due Bank Note	
Funded and Flo	
Year's deficit 18	
Ditto 189	
Outstanding Li	

FACT 4.—That the of the Colony for ear to ten millions of do and is immediately p

FACT 5.—That of lation, as exported, f red for the ordinary

FACT 6.—That the is thus absorbed (o years.

FACT 7.—That NI diture is made in St the population.

FACT 8.—That th producer and his far century as compar

Then { Year's earnin
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Now { Year's earnin
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FACT 1.—That the annual value of the export productions of this Colony, Fish and all other, now fluctuates between six and eight millions of dollars. One hundred years ago it fluctuated between five and six millions. The export production per capita has thus fallen from \$120 to about \$30.

FACT 2.—That the ordinary public taxation of the Colony has risen from zero to \$2,000,000 per annum, and during the last TWELVE years has increased from \$4 to \$10 per capita.

FACT 3.—That the public debt of the Colony has increased in the same time from \$10 per capita to \$100 per capita, made up as follows:—

Due Savings' Bank Depositors...	\$ 3,000,000
Due Bank Note-holders	1,200,000
Funded and Floating Public Debt ...	12,000,000
Year's deficit 1895	1,000,000
Ditto 1896 and 1897	2,000,000
Outstanding Liabilities	800,000
	<u>\$20,000,000</u>

FACT 4.—That the total capital invested in the Fisheries of the Colony for carrying on the same does not exceed eight to ten millions of dollars, *one-half of which is the property of, and is immediately payable to, the middle classes.*

FACT 5.—That of the annual earnings of the whole population, as exported, from ONE-THIRD to ONE-FOURTH is required for the ordinary expenses of carrying on the government.

FACT 6.—That the whole commercial capital of the Colony is thus absorbed (or an equal amount) every four or five years.

FACT 7.—That NINE-TENTHS of this governmental expenditure is made in St. John's, inhabited by only ONE-TENTH of the population.

FACT 8.—That the position of an average independent producer and his family (five in all) in the early part of the century as compared with now, is as follows:—

Then	{ Year's earnings	...	...	...	\$600
	{ Less year's taxation	...	...	...	15
					<u>\$585</u>
Now	{ Year's earnings	...	...	...	\$150
	{ Less year's taxation	...	...	.	50
					<u>\$100</u>

Confirmation of these facts in detail will be found in the pages appended at the end of this pamphlet.

The contrast between the state of affairs as regards our public finances any time prior to 1882 and the present is so glaringly startling that it cannot fail to fix the attention of all persons conversant with the usual modes of arriving at the economic conditions of a country. Thus, assuming that all earnings, all taxations, and all accumulations are equally distributed, we arrive at the fact that in the first half of the closing century the average inhabitant of Newfoundland earned one hundred and twenty dollars a year at his calling, out of which he paid a gradually increasing sum of taxation up to about THREE DOLLARS, which sufficed to prevent the accumulation of any public debt against the Colony. Were that man living to-day he would find himself earning THIRTY DOLLARS annually, out of which he would pay ten dollars of taxation per head of his family, and that he would represent ONE HUNDRED DOLLARS of PUBLIC DEBT to be paid by somebody that comes after him.

This general conclusion we may justly draw from the very altered economic circumstances of older times, namely, that a large percentage of the annual earnings of the people, not being required for their current necessities, became accumulations. These accumulations (properly called 'profits' in the true use of that term,) either remained in the hands of the common people, or remained in the hands of the capitalists of that time, or, which is most likely, partly both.

How did this accumulation of capital manifest itself to the ordinary observer?

In the case of the capitalist or Supplying Merchant, he would buy or build ships, take on more dealers, improve his premises, or else perhaps send part of the money out of the country and invest it elsewhere. Or, taking note of other articles that could be made in the country, he might join with others to start factories, &c.

In the case of the Fisherman or Planter, he would repair his boats, paint his house, take in some more garden ground, or take on more sharemen. Or he would put a few hundred dollars in the Savings' Bank, or perhaps take a share in a banker, or buy a cod-seine, or what not. *It is easy to see when a man or a settlement is prospering, without banks or book-learning, and, alas! the signs of decadence are equally apparent.*

How many fort of this island during the war? Where are all the Bay Roberts, Cape St. John, &c. Admitting that the island was untouched by the war, the distance from the navista to Cape St. John, including the distance from the navista to the secluded Hermitage, covers all that remains of the Colony, and even the navista destroyed long ago by the war. They are not so bulwarked that they cannot be destroyed.

I have made the mistake, a crucial date, the date and that of our finances from the one leap revolution in the land. It is useless all to enter upon a divergent from our same time so irreparable. We were beset at the time in the private fisheries indicate—and in fact limitations in that at the parting of the road. Would we elect to they reached maturity, we, the older ones, way, avoiding all the natural manifest developments we branch out into a new way into new territory, and, possibly agricultural lines, between the two groups.

Well, the idea was a motive. The question

* Of course this does not

How many fortunes have been lost on the Southern Shore of this island during the past five and twenty or thirty years? Where are all the wealthy independent planters of Brigus, Bay Roberts, Carbonear, Harbor Grace and Trinity Bay? Admitting that the Northern part of the island is, so far, most untouched by the gnawing tooth of decay, yet from Cape Bonavista to Cape St. John, a coast line of less than a hundred miles, including the most secluded part of the island remaining, and from Connaigre Head to Cape La Hume, or the secluded Hermitage Bay, a span of less than fifty miles, covers all that remains of profitable value to us as a Fishing Colony, and even these limited areas would have been destroyed long ago by the encroaching artifices of man were they not so bulwarked all around by protecting fastnesses that they cannot so readily be invaded.*

I have made the year 1882, when the Railway was introduced, a crucial date in the present retrospect. *That* was the date and *that* the event which, in my opinion, converted our finances from a sound to an unsound condition, and at one leap revolutionised the economic position in Newfoundland. It is useless now discussing the motives which led us all to enter upon an experience so new, so expensive, so divergent from our ordinary habits and wants, and at the same time so irretrievable in its results for good or evil. We were beset at the time with commercial embarrassment in the private fishery trade of the country, which seemed to indicate—and in fact did indicate—that we had reached our limitations in that direction. It was for us then to decide, at the parting of the ways, which path we would take. Would we elect to see our young population leave us as they reached maturity, to settle in more favored lands, while we, the older ones, lived here in the old home in a humble way, avoiding all unnecessary expenditure, and fulfilling our natural manifest destiny as a Fishing Colony? Or, would we branch out under the banner of PROGRESS and try this new way into newer enterprise, larger fields of land exploration, and, possibly, the founding of a grand new Colony on agricultural lines, if not also of a Newfoundland highway between the two great continents?

Well, the idea was good, and so also, no doubt, was the motive. The question is have we reached a temporary halt

* Of course this does not take in the French Shore or Treaty Coast.

only in the great pilgrimage, or are we stranded, so to speak, and landed in a mistake?

This question I must leave each reader to settle for himself, and according to the texture of his own mind. The two views of it may be taken very legitimately by different persons, and will doubtless be so taken.

The adult male population, according to the census of 1891, between 15 and 75 years of age, was 58,819. If we deduct from that number 9,871 persons said to be engaged in other employments than the fisheries, and 10,698 youths between 15 and 20 years old, we have 38,250 prime fishermen remaining. But, as many youths between 15 and 20 years of age are able fishermen, we may assume that the total number of this class now in the Island ranges from 40,000 to 50,000 fishermen. According to the Rev. PHILIP TOCQUE, there were about 40,000 fishermen in Newfoundland in the year 1836, when the export value of fishery products was a little under a sum equal to \$4,000,000, when the total revenue (1843) was "between £40,000 and £50,000, of which £40,000 was spent in making and repairing roads." No public debt, and the year's earnings being those of a fair average year. So that, at any time prior to 1843, the average fisherman's family of five earned \$500, out of which he had to pay about \$5 for taxes, and had no share of public debt. Now the average fisherman, in his capacity of export producer, probably earns as much per family as he did then, but he has to pay \$40 for annual taxes, and has \$400 per capita of debt hanging over him.*

I cannot find, therefore, that our serious commercial and financial difficulties proceed entirely, or in any marked degree, from the much-talked-of "failure of the fisheries," or that it is the result of extravagant living and expenditure in the outports of this Island. I am deliberately of the opinion, and all the figures relating to the subject bear me out in the conclusion, that our present difficulties proceed alone from two distinct causes:—

1. Our extraordinary expenditure in connection with railways.
2. Our extravagant civil expenditure in St. John's.

* The figures in this paragraph apply to the fishermen only; in a previous paragraph the calculations were those applied to the whole population as assumed producers.

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The whole volume of testimony goes to show that there has been an abnormal and monstrous growth—fungus growth, we may call it—of idle and (comparatively) luxurious intermediary classes, who, under the wing of the so-called general government, farm the outports, so to speak, for their own advantage, and have so enormously over-weighted the ordinary productive capacity of this fishing colony with the extraordinary expenditure superimposed upon the producers, that the outside members of the body, whose soul and centre is St John's, are literally consumed by the trunk. When that part of the population which contributes a million and a-half of dollars gets less than half a million's worth of government benefits, or, to put it another way, when that portion of the population which produces the whole export revenue of the colony, and gets only about the same extent of return as a hundred years ago, is required to contribute £400,000 of *extra* taxation, it is quite easy to see that sometime or other a "breakdown" must ensue.

There is another element in this question of commercial and financial 'breakdown' which reveals itself in connection with a comparison of our annual imports and exports. Not having other figures by me, I am confined for this purpose to the recorded imports and exports in the NEWFOUNDLAND YEAR BOOK for the eleven years, 1877 to 1887, both inclusive. The combined totals for these eleven years are as follows:—

Imports	...	...	...	879,016,732
Exports	...	...	...	67,239,457
				<hr/>
Difference	...	...	...	<u>811,777,374</u>

The question naturally arises where did we get the money to make this excessive import of nearly TWELVE MILLIONS of dollars in eleven years? Of course part of it has been got by increasing our public debt, and part of it *may be* represented by incorrect figures, but at all events it indicates an almost total absence of money saved and banked within the Colony. This tallies with such other facts as are known to us, for, while our savings, as banked, for the last 50 or 60 years, did not exceed \$15 per head of the population, these savings, to the extent of at least five or six millions of dollars have been spent—have gone into general circulation, in

the first instance, and ultimately have been sent out of the country—to buy goods against their owners' will.

* * * * *

I set forth these facts and statements as an humble but earnest contribution towards the solution of the problem which now confronts us. I have written of it because I find that writing of it best opens up an intricate subject to the mind, and I publish the result of my researches in pamphlet form because party lines are so tightly drawn here just now that I am precluded from publishing them in any of the ordinary newspapers of the country without seeming to tincture the publication with political bias. I have specially referred to the year 1882 and the introduction of the railway project not because I believe the adoption of that new departure was the cause of our commercial disasters, which it was not. On the contrary the railway policy was adopted, I believe, as a sincere attempt to provide a solution of the very same problem that met us in 1882. That it has not unfortunately proved a remedy for the disease is now, after ten years' experience, but too apparent, and the worst of the matter is that, by the adoption of railway expenditure, we have cut off from ourselves those means of retrieval that lay open to us twelve years ago. It is impossible to believe that this possibility was not foreseen; but whether or not, the fact remains that our problem has come back to us as unsolved as it was in 1882.

It is now proposed to call in a professional expert in "political economy" to diagnose the case and tell us wherein our evils lie. Such an investigator, if he be a qualified one, will discover just such facts as are herein set forth, and the conclusions he arrives at will be founded on these facts. He will see the difficulties that confronted us in 1882, when the two roads lay open before us to which I have already referred—the road of trying to run out of the fog, after the manner of fast Atlantic "liners," by accelerating the rate of speed: of trying to provide for want of capacity to meet expenditures by increasing them, and of endeavoring to pay old debts with new ones. This alternative had much to recommend it on the surface, as it substituted stimulation for stagnation, life for death, progress for poverty. It would keep the country in active existence on the old lines for some years longer at all events, and it has done so. But the end has come at last, and now what next?

There are the people they are as we are; (2) Confederation.

As to the first document of further reduction of our million dollar net of taxation as to bear,—the object of supervision, at least a sinking fund. This in time may be of sound policy.

As to the second Britain will encounter as an isolated Confederation suggested is simply a matter of alternatives, or perhaps a matter of fact.

As to the third assistance of the persuade Canadian half her present debt, she will have to be able to handle the restrictions that now exist and democratic rule. Even then the country under the first alternative involved, will be a matter of old fled from a rule slaves for no the larger door open the permanent isolation the condition of a beginning of this the rounded Victorian expansion to larger up like the scull with our tail in the ring of a surrender.

There are three alternatives open to us, and by many people they are regarded as a choice of evils: (1) To remain as we are; (2) To become a Crown Colony; (3) To enter Confederation.

As to the first of these alternatives, it involves the abandonment of further railway expenditure for the present, the reduction of our civil expenditure to a point below the million dollar notch, and the imposition of as high a degree of taxation as our attenuated population and resources will bear,—the object being to lay by regularly, under strict supervision, at least one-third of our annual income, to form a sinking fund for the redemption of our past liabilities. This in time may get us back to something like the condition of sound public finance we occupied twelve years ago.

As to the second alternative, it is not probable that Great Britain will encumber herself with the management of this as an isolated Colony, and, therefore, the middle course suggested is simply an euphemism for one or other of the other alternatives, or probably for both.

As to the third, if the Canadian Government, with the assistance of the imperial proprietors of this Colony, can persuade Canadian taxpayers to assume Newfoundland, plus half her present population, and twenty million dollars of debt, she will have the future privilege of solving the problems that now afflict us, without being hampered by the restrictions that the *fancied* demands of universal suffrage and democratic necessities impose upon our own legislators. Even then the conditions imposed upon us by ourselves under the first alternative, *i. e.*, the economic retrenchment involved, will be the only beneficial results of that change, whilst the 'otherwise' results will be such as the Israelites of old fled from and the Egyptians enjoyed. People do not rule slaves for nothing, politically or any other way; and the larger door opened to the ambition of the few may mean the permanent isolation and abandonment of this Colony to the condition of a primitive fishing station, occupied at the beginning of this century. It would be strange, indeed, if the rounded Victorian cycle that has brought so much expansion to larger states and all civilization should wind us up like the sculptured snakes of mythological Egypt—with our tail in our mouth, our mouth in the dust, and the ring of a surrendered political independence around all.

**Population of Newfoundland at different periods from
1823 to 1891.**

1823	.....	.....	52,157
1828	.....	.....	58,088
1836	.....	.....	75,094
1845	.....	.....	8,703
1857	.....	.....	288
1869	.....	.....	146,536
1874	.....	.....	161,436
1884	.....	.....	197,335
1891	.....	.....	202,040

**Number of Foreign Vessels arrived at Newfoundland at
different periods from 1822 to 1842.**

(FROM PHILIP TOCQUE'S "WANDERING THOUGHTS.")

		Vessels.	Tons.
1822	.....	749	81,022
1823	.....	753	84,478
1826	.....	851	93,406
1827	.....	786	90,330
1829	.....	791	91,030
1830	.....	828	94,424
1831	.....	877	96,569
1832	.....	892	95,242
1834	.....	848	108,548
1836	.....	800	98,830
1839	.....	861	91,661
1840	.....	1,005	112,181
1841	.....	964	114,200
1842	.....	1,043	118,679

**Number of Seals taken in Newfoundland at different periods
from 1814 to 1842.**

(FROM P. TOCQUE'S "WANDERING THOUGHTS.")

1814	.....	.....	156,000
1815	.....	.....	141,370
1820	.....	.....	221,334
1825	.....	.....	221,510
1830	.....	.....	300,681
1831	.....	.....	559,342
1832	.....	.....	442,003
1833	.....	.....	384,699
1834	.....	.....	360,155
1835	.....	.....	557,490
1836	.....	.....	384,321
1838	.....	.....	375,361
1839	.....	.....	631,385
1840	.....	.....	412,641
1841	.....	.....	417,116
1842	.....	.....	344,683

Newfoundland

(FROM PHILIP TOCQUE)

1822	..
1826	..
1827	..
1830	..
1831	..
1834	..
1836	..
1838	..
1839	..
1840	..
1841	..
1842	..

12 years

Average imports ea
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* This year the value
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Newfoundland Expo

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Newfoundland Trade, &c., at beginning of Century.

(FROM PHILIP TOCQUE'S 'WANDERING THOUGHTS,' PUBLISHED IN 1846.)

	Imports.	Exports.
1822 ..	£867,752 stg.	£729,198 stg.
1826 ..	512,443	752,305
1827 ..	889,261	764,586
1830 ..	768,416	685,680
1831 ..	829,353	803,532
1834 ..	618,757	826,659
1836 ..	579,799	808,066
1838 ..	* 600,000	788,629
1839 ..	710,558	901,385
1840 ..	784,045	983,961
1841 ..	800,423	952,555
1842 ..	694,337	844,375
12 years	£8,655,144	£9,840,931
Average imports each year	.....	£721,262 stg.
Equal to	.....	\$3,462,056
Average exports each year	.....	£820,078 stg.
Equal to	.....	\$3,936,372
Yearly excess of exports equal to	.....	\$474,316

* This year the value of imports not being given by Mr. Tocque, I have estimated the same.

Newfoundland Exports for eleven years from 1879 to 1889, inclusive.

(FROM THE NEWFOUNDLAND YEAR BOOK.)

	Value.
1879	\$5,918,924
1880	5,635,797
1881	7,818,880
1882	7,001,222
1883	7,058,738
1884	6,567,135
1885	4,726,608
1886	4,862,351
1887	5,176,730
1888	6,582,013
1889	6,122,935
The value of exports in 1877 was	6,841,582
The value of exports in 1878 was	5,630,891

The average of these thirteen years is between six and seven millions.

In 1885 the expenditure in connection with the building of the railway had ceased. The three previous years, it will be perceived, during which the railway was being built, were good years. So was the year 1881, immediately preceding the railway era.

The population in these years ranged from 150,000 to 180,000 people.

**Public Debt of Newfoundland for thirteen years, from
1877 to 1889.**

(FROM THE NEWFOUNDLAND YEAR BOOK.)

1877	.....	.....	.....	\$1,320,652
1878	.....	.....	.....	1,347,692
1879	.....	.....	.....	1,451,290
1880	.....	.....	.....	1,450,990
1881	.....	.....	.....	1,350,508
1882	.....	.....	.....	1,498,777
1883	.....	.....	.....	1,549,303
1884	.....	.....	.....	2,149,153
1885	.....	.....	.....	2,149,507
1886	.....	.....	.....	2,288,331
1887	.....	.....	.....	3,005,010
1888	.....	.....	.....	3,335,539
1889	.....	.....	.....	4,133,292

In 1884 and 1885 the railway debt began to accrue, and in 1885 and 1886 the exports fell from an average of \$7,000,000 in the four preceding years to an average of less than \$5,000,000 in 1885, 1886 and 1887.

The population in these years ranged from 150,000 to 180,000 people.

**Value of Exports and Public Debt from 1890 to 1894, both
inclusive.**

(FROM THE NEWFOUNDLAND YEAR BOOK.)

				Value of Exports.
1890	.....	.....	.....	\$6,091,638
1891	.....	.....	.....	7,437,158
* 1892	.....	.....	.....	5,651,116
1893	.....	.....	.....	6,280,912
1894	.....	.....	.....	not yet obtainable.
				Public Debt.
1890	.....	.....	.....	\$4,138,627
1891	.....	.....	.....	5,223,363
* 1892	.....	.....	.....	7,009,749
1893	.....	.....	.....	9,091,395
1894	.....	.....	.....	11,124,877

* Year of the last extensive fire in St. John's.

Population, according to Census of 1891, whole Island, except Labrador :

Males	.....	.....	.....	100,775
Females	.....	.....	.....	97,159
Labrador	.....	.....	.....	4,106

Total 202,040 people.

Of these 79,920 under 15 years of age.

Average Imports for a series of years will be found on page 15.

SYN

1. THE Supplying trade as a paying enterprise.
2. THE Railway policy of playing the people and the Government.
3. THAT experiment of opening up new conditions.
4. BUT did not develop sufficient to take its place.
5. THE Supplying trade improved and cheapened within the island, increased the island.
6. ALL of which developed over the island.
7. THE Supplying trade SYSTEM.
8. INCREASE and development of foreign profits on fish ship.
9. THE price of fish market in difficulties, depreciated world.
10. INCREASE of population Supplying trade.
11. INCREASE of taxes.
12. ESPECIALLY since 1890.
13. RELATIVE earnings ago.
14. NOT much increase.
15. IMPORTS relatively cheap.
16. THIS accounts for so much.
17. OUR whole debt is not paid.
18. OR will be when railway is paid.
19. WHAT CURE? Three.
20. (1) Independence.
21. " ROYAL COMMISSION.
22. HALF-WAY house to Canada.
23. CROWN Colony.
24. ONLY real remedy: REFORM.
25. STATISTICS.

SYNOPSIS OF CONTENTS.

1. THE Supplying trade was so crippled in 1882 as to be practically at an end as a paying enterprise.

2. THE Railway policy was then introduced to assist the Merchants in employing the people and preventing emigration.

3. THAT experiment, unfortunately, did not have the desired effect, but opened up new conditions which effectually 'killed' the Supplying trade.

4. BUT did not develop a new business interest on an independent basis sufficient to take its place.

5. THE Supplying trade became unprofitable from other causes, such as improved and cheapened rates of freight for provisions, better distribution within the island, increased competition, &c., &c.

6. ALL of which developed THE CASH SYSTEM to an increased extent all over the island.

7. THE Supplying system cannot successfully co-exist with THE CASH SYSTEM.

8. INCREASE and development of telegraphs and railways have decreased foreign profits on fish shipments.

9. THE price of fish made in St. John's, to suit the exigencies of Merchants in difficulties, depreciates the value of Newfoundland codfish all over the world.

10. INCREASE of population, taxes and debt have further handicapped the Supplying trade.

11. INCREASE of taxes and debt has been rapid of late years :

12. ESPECIALLY since 1882.

13. RELATIVE earnings, taxation and debt, *per capita*, now and 100 years ago.

14. NOT much increase in value of exports.

15. IMPORTS relatively excessive.

16. THIS accounts for some portion of public debt.

17. OUR whole debt is now about \$20,000,000.

18. OR will be when railway completed end of 1897.

19. WHAT CURE? Three alternatives before us :

20. (1) Independence. (2) Crown Colony. (3) CONFEDERATION.

21. " ROYAL COMMISSION : " What value?

22. HALF-WAY house to Confederation.

23. CROWN Colony. ditto.

24. ONLY real remedy : RETRENCH AND REFORM.

25. STATISTICS.

